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MODERN PERSIA
AND
HER EDUCATIONAL SYSTEM

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MODERN PERSIA
AND
HER EDUCATIONAL SYSTEM

By
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SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
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INTRODUCTION

As the title is intended to convey, the purpose of this work is to make an analysis of the present educational system of Persia and, in the light of her ideals on the one hand, and educational practices in the most advanced countries of Europe and in the United States on the other, to find out the defects that the system may have and propose the feasible remedies that can be suggested. It is a commonplace to the student of comparative education that education, being, in the words of Sir Michael Sadler, a corollary of the social order, is so mingled with the whole of life, so directly dependent upon all the elements that make a Nation, that it is inconceivable to speak of the one without speaking of the other. How is it possible to propose reforms if, besides the actual conditions of education, nothing is said about the political theory of the government in whose hands are the reins of education? How is it possible to suggest changes in a country in which the social philosophy is unknown, in which the composition of its society, the stratification of its classes, the relations between its religious institutions and its government, the size of its urban and rural populations, and the like, are untold? It would be incomprehensible to submit new ways of doing if the geographical location of the land, its climate, its economic conditions, the cultural life of its inhabitants, their traditions, their customs, and all the other factors that influence their national character were not made known. All these considerations led to the compilation of the first three chapters of this study, which are, however, as brief and concise as possible.

There was still another cause for such action. Persia, on account of her distance and relatively small size, is totally unknown to the American people. The average man has

heard only of Persian cats and Persian carpets, and it has been no surprise for the writer to find high school graduates who locate Persia in the African continent or think that she disappeared after being conquered by Alexander the Great. Even those who read and appreciate the quatrains of ‘Umar Khayyām often ignore the fact that he was a Persian, and confusedly attach his name to some Near-Eastern country. In the face of such conditions, there was no other way to make clear the condition of the educational system of today than to give a very short sketch of Persia in the hope that it will promote a better knowledge of this ancient country, with its ancient culture and civilization. Perhaps, also, such a picture will cause Americans to become more interested in Persia, to respond more effectively to her admiration of American institutions and her confidence in the citizens of the United States—a response that will help her efforts toward regeneration, not to become Western, but to become a true Persia of the twentieth century.

CHAPTER I

PERSIA, THE COUNTRY, THE PEOPLE

THE emblem of Persia is a male lion bearing the sun on his back. The shape of Persia looks like a female lion sitting on the Persian Gulf. The province of Āzarbāijān is her head, looking at Turkey. On her back is the Caspian Sea and on her hips, the Russian Turkistān. Behind her are Afghānistān and British Balūchistān. In front of her forelegs lies the Kingdom of 'Irāq.

With an area of 628,000 square miles, Persia is larger than France, Germany, and England together, but, owing to the great desert lying in her eastern and central parts, she has a population of only about 12,000,000. The country is a large plateau surrounded by high mountains. The streams and brooks that come down from these mountains create fertile valleys and green oases and form such beautiful and inspiring scenery that the onlooker is unconsciously taken to the realm of dream, meditation, poetry, art, music, and philosophy. The rest of the land is an immense desert.

To the north, the Alburz Mountains, 19,000 feet high at the Damāvand Peak, thirty miles northeast of the capital, gradually become lower and lower until they reach the Caspian shore. They are covered with forests of various kinds of trees, such as firs, olive trees, pomegranate trees, oaks, elms, ash trees, and limes. Joining the Hindokush in Afghānistān, they reach the Himalaya range in India. To the west, a series of ranges, known to the ancients as the Zagros, separates Persia from the Tigris Valley, and through the Āvaj and Karand passes that are cut in the mountains east and west of the Alvand Mountain (the classical Orontes), the country is connected with the Mesopotamian plain. To

the south, the plateau looks down upon the low and narrow shore of the Persian Gulf.

The outstanding characteristic of this immense plateau is its lack of water, its aridity. The average rainfall, which exceeds fifty inches in the Caspian provinces, is about five in the rest of the country, an average that can hardly be compared with the average rainfall of a Western country like England, with her thirty-nine and five-tenths inches. But this aridity and the additional fact that Persia lies between twenty-five and forty degrees of North Latitude give her a very healthful climate on the plateau. In winter the thermometer only occasionally sinks below zero; in summer the dry heat of the day never goes beyond one hundred degrees, and it is followed invariably by cool nights. This rule does not apply, however, to the Persian Gulf, to the southwestern province of Khūzistān, and to the eastern regions of Kirmān, where it is hot and where in summer the thermometer may reach one hundred and thirty degrees.

Although a department of statistics has been created, no accurate census of the population is yet available. It is generally supposed that out of the twelve millions, half live in rural districts and small villages, and the other half is equally divided between inhabitants of towns and tribesmen. Since the policy of the government is to settle these tribes, their number is decreasing continually, adding to that of villagers and farmers. Villages are very sparsely scattered on the plateau. One may travel for miles and miles without seeing any sign of life, and suddenly, at the turning of a hill, a handsome and pleasant agglomeration of people may come into view.

The people of Persia may be divided into four social classes, namely, the aristocracy and great landowners; the clergy, called the *'ulamā* or doctors of divinity, to whom are generally attached the students of the religious colleges; the traders and shopkeepers; and the artisans, laborers, and peasants. These classes are not quite distinct one from the

other and they do not form castes. It is a matter of everyday experience that marriages take place between different classes, and by effort and success one person may rise from his own class to the next, while another, on account of his inability and extravagance, may be reduced to the most humble position.

Of the whole population, more than ninety-eight per cent are of the Muslim faith; the rest are Christian, Hebrew, and Zoroastrian. The Persians are mainly of the Shiite division of Islam, and only seven per cent practice the Sunnite rite. Shiite or Sunnite, Zoroastrian or Christian, they are of the Aryan race. For that reason, the natives call their country, not Persia,¹ but Īrān, land of Aryans. The vicissitudes of time have brought Turks, Arabs, and Mongols on Persian soil. There are still found small communities of Turkish or Arabic extraction, but on the whole they are few, and Persia is strikingly homogeneous.

The language is Persian, of the same family as the Indo-European languages. In the province of Āzarbāijān the colloquial language is a dialect called Turkī, and in the western provinces the Kurdī and Lurī dialects are used, but the written language is Persian. Because of the improved facilities for transportation and travel, these dialects are gradually giving place to the official vernacular.

Economic life. The great majority of the people live by agriculture. Not only do the tribesmen raise cattle and get their daily food by the sale of the products of their dairies and rug looms, but the townspeople who do not live in villages live on rents from their farms and irrigation canals. Wherever water is found, agriculture prospers. But in spite of great efforts displayed in recent years, the ways and means of cultivation are not scientific. On the plateau, except in places adjacent to small rivers, water is supplied through underground channels called *Qanāt*, sometimes many miles long,

¹ The word "Persia" is derived from the Greek word *Persis*, the home of Cyrus, now one of the southern provinces of the country.

which connect a series of wells dug from some high hill to the locality that is to be watered. Agricultural machinery is used only in the vicinity of great cities and by a few landowners. No chemical fertilizer is as yet employed.

The villagers are either small proprietors or tenant farmers renting the land and water from landowners. In the latter case five elements usually enter into account in the distribution of the products: soil, water, seed, labor, and tilling (with oxen). Each element shares one-fifth, and whoever has provided it gets his proportionate part.

The agricultural products of Persia are various, depending upon the region in which they are obtained. They consist, among other crops, of wheat, barley, rice, cotton, tobacco, silk, tea, vegetables, many of the best species of fruits, vegetable dyes (henna, indigo, and saffron), licorice, hemp, flax, gum tragacanth, santonine, and opium.

Persia produces more than she can consume; the surplus is exported. Except for carpets, the big figures in the list of exports belong to such goods as dried fruits, cotton, rice, gums, opium, furs, lamb skins, wool, hides, and silk.

So far as industry is concerned, Persia is only beginning to be interested in manufactures. The oil industry of the South, begun in 1909 and greatly developed in the last decade, is in the hands of the Anglo-Persian Oil Company, a British firm that, by concession from the Persian Government, with a capital of \$120,000,000,² employs a few British technicians and many thousands of Persians as members of the staff and as skilled labourers. Large factories have been established in the Khūzistān province, and many thousands of men actually work in the field. Out of the annual net profit the Company pays sixteen per cent as royalty to the Persian Government; in 1929 this royalty exceeded the sum of \$6,700,000, and Persia, with 6,000,000 tons of oil, stood fourth, after America, Venezuela, and Russia, in the world production of oil.

² Sykes, Sir Percy, *A History of Persia*, Vol. II, p. 536 (London, 1921).

Besides oil, Persia possesses a great variety of natural resources, some of which are being developed only on a small scale; these are alum, orpiment, realgar, borax, emery, coal, salt, etc. Other minerals have not yet been mined; these include such ores as iron, lead, copper, cobalt, nickel, zinc, mercury, manganese, gypsum, silver, etc.

In the North, the fishery of the Caspian Sea is managed by a Persian-Russian Company, and the best known caviar of the world, together with various kinds of fish, is exported to Europe and America.

Recently a number of mills for weaving and spinning, and factories for the making of matches have been created by native capital in Ispahān, Tabrīz, Qazvīn, and Hamadān. Electric light systems have existed for some time in almost all towns of importance. Large garages have been constructed to repair the thousands of motor cars that have been imported into the country. Sugar refineries and factories for making cement and other products are gradually being built.

The majority of the manual industries are carried on, and some of them have been greatly encouraged and improved. Wool and silk carpets form the largest export, and thousands of new looms have been created in recent years in large cities and in rural districts. Weaving of various kinds of shawls and fabrics, making of artistic vases and boxes of metals and mosaics, and embroidery of all kinds are the occupations of a large number of the inhabitants.

The commerce of Persia is dependent upon her transportation facilities. The high mountains that surround the plateau have been, in the past, great obstacles to easy communication with the rest of the world. As a result of the construction of a thousand miles of roads every year during the last seven years, all parts of the country have been connected, but still commerce cannot be easily carried on with the Western World through Turkey and the Black Sea—one of the shortest routes—or through Baghdad and Palestine. The construction of the Trans-Persian Railway, be-

gun with Persian capital three years ago, is at its beginning: the section of Bandar Shāh-‘Alī Ābād (from the southeast corner of the Caspian Sea to the northern slope of the Alburz Mountain), eighty miles long, has been completed; that of Shāhpūr Port (west of the Persian Gulf) to Dizfūl, one hundred and twenty miles long, is not yet ready for transportation. The Julfā-Tabriz Railroad connects the northwestern province with the Caucasus. As long as better and cheaper transportation facilities have not been provided, Persia is obliged to limit the commerce of each part of the country to the most accessible market: Khurāsān (east) with Russian Turkistān, Afghānistān, and India through the Nushki-Duzdāb Railway; the northern provinces with Russia (and in transit to Europe and Constantinople); the western provinces with Mesopotamia; the southwestern and southern parts with India and, through the Persian Gulf, with other countries.

In 1928 the general commerce of Persia with foreign nations amounted roughly to one milliard, eight hundred and seventy millions (1,870,000,000) of Krans.³ Of that amount, eight hundred and ten millions are imports and one milliard and sixty millions are exports. It must be noted that about six hundred and ten million Krans of the exports come from oil, of which only a small part (about twenty-five per cent)⁴ comes back to Persia for the local expenditures of the factories and the Government royalty. The five leading countries with whom Persia has commercial relations are Great Britain, Russia, France, America, and Egypt.

History. The history of Persia before the rise of the Achemenides and the creation of the glorious empire of Cyrus the Great in 550 B.C. is not yet well traced. A student of

³ In 1928 the Kran was equal to ten cents of United States money, but being on a silver basis, it has depreciated, and all steps have been taken by the Government to put the Persian currency on a gold basis. In most parts of the country the Kran has a buying power equal to fifty cents.

⁴ Millspaugh, Arthur Chester, *The Financial and Economic Situation of Persia*, p. 13.

history is amazed to see that from that date to the present day, Persia has undergone vicissitudes that would have annihilated any other nation, and yet she has surmounted and overcome those misfortunes and become a great nation again. The immense Persian Empire, lying between the Oxus and the Indus to the east, and Thrace with Macedonia to the west, stretched from the desert of Algeria to the borders of China. Its downfall occurred in 330 B.C. under Alexander the Macedonian, whose generals reigned over the country until 256 B.C., when the Parthians took over the power and held it for about five centuries, up to A.D. 226.

It was in that year that after five centuries and a half of foreign rule Persia recovered again, under the Sassanian dynasty, her old empire and her splendour. The language, the literature, the arts, the Zoroastrian religion were revived, and the rivalry between Persia and the Roman Empire gave opportunity for repeated displays of arms, which almost always ended in favour of the Persian Empire. Four centuries of Sassanian rule were followed by the fall of Persia again under the foreign yoke, that of the Arabs, in the middle of the seventh century. Thanks to the religious fervour and enthusiasm created by the Prophet of Islam, the Arabs conquered the mighty empire of Persia. While during the previous invasion the Macedonians were unable to change anything of the Persian culture, the Arabs have somewhat transformed the soul of Īrān. To quote Nöldeke, the great German Orientalist, “Der Hellenismus hat die Perser nur ganz oberflächlich berührt, während arabische Religion und arabische Wesen sie wöllig durchdrungen haben.”⁵

With their religion, the Arabs brought into Persia the language in which the Qur’ān was written, their way of thinking, their outlook on life, their customs, their laws, and their traditions. Persia, being only a province of the Caliphate,

⁵ “Hellenism never touched more than the surface of Persian life, but Islam was penetrated to the core by Arabian religion.”—Nöldeke, Theodor, *Aufsätze zur Persischen Geschichte*, p. 134 (Leipzig, 1887).

seemed entirely submerged and thoroughly eliminated as an important power.

Yet, in the middle of the eighth century the Persians of Khurāsān revolted and raised to the Caliphate the Abbasides, the descendants of ‘Abbās, the cousin of the Prophet. Their political and religious influence grew more and more until towards the middle of the ninth century, when they began to have different independent dynasties, each one of whom held a part of the country. These dynasties, under the names of Tahirides, Saffarides, Samanides, Daylamides, Ghaznavides, Saljukides, and Khārazmshāhiān, reigned over the country at different periods, from the middle of the ninth century to the middle of the thirteenth. The present Persian language, literature, and art, or, in other words, the post-Islamic culture of Persia, began with the rise of those dynasties that encouraged it and that were instrumental in Persia’s revival.

For the third time Persia was invaded, in the middle of the thirteenth century, by foreign hordes; this time it was the savage Mongol. He was followed a century later by the atrocious Tamerlane. No invasion can be compared, for horror and ferocity, with that of the Mongols. The contemporary Persian historian, Jovaynī, in his *Tārīkh-i Jahān Gushā*, describes the Mongols in these words: “They came, they uprooted, they burned, they slew, they carried off, they departed.” The blow of that invasion, the devastation and destruction that accompanied it, had far-reaching consequences; after six centuries certain parts of the country have not yet recovered. No better picture of the situation can be given than the following quotation translated from D’Ohsson’s *Histoire des Mongols*:

The conquests of the Mongols changed the face of Asia. Great empires collapsed; old dynasties perished; nations disappeared; others were nearly annihilated; everywhere, on the passage of the Mongols, one could see nothing but ruins and human bones. Surpassing in cruelty the most barbarous peo-

ples, they cut, cold-blooded, the throats of men, women, and children in the conquered lands; they set towns and villages on fire, destroyed the crops, transformed into deserts prosperous countries. . . .”

After that calamity, who could conceive that Persia would rise again and form once more a mighty, glorious empire? And yet it was at the close of the fifteenth century that the Safavide dynasty unified the country and reached the zenith of power and sumptuousness with Shāh ‘Abbās the Great, contemporary of Queen Elizabeth, the Emperor Baber of India, and the Ottoman Salomon the Magnificent. At that time the great European powers, such as England, Spain, France, and Holland, sought Persia’s friendship and alliance. Many Europeans, Chardin, for instance, visited Ispahān, then the capital, and left accounts of the splendour and magnificence that they saw in that city. One of the great achievements of this dynasty was the unification of Persia after the chaos produced by the mixture of Turkish and Tartar races with the Persians. Leaning on Shiism, which, on account of its harmony with Persian traditions and beliefs, suited them admirably, the Safavides made of that rite the official religion of the state, and by a great many symbols, mourning days and festivals, they succeeded in creating one common link in the Nation. They also broke the individuality of tribes by moving them from one part of the country to the other. These two policies resulted in bringing into existence the modern state of Persia.

The glorious Safavide period came to an end in 1722 through a new invasion of Persia by the Afghans, Turks, and Russians; but the sudden appearance, in 1727, of Nādir Shāh enabled the country to drive out the enemy and even to carry her arms beyond her frontier, to Lahore and Delhi.

Towards the end of the eighteenth century came the Qājārs, who reigned over the country until 1925. The most important fact to be mentioned here is the defeat that Persia

suffered at the hands of Russia in 1813 and 1828. This latter power followed the policy of expansion towards the south, and Persia was the land between her and India. The conquest of Persia was an aim of the Tsars, and those two wars, with their heavy losses in men, territory, money, and judicial independence (the Treaty of Turkamānchāy of 1828 imposed capitulations on Persia), had as a result the awakening of Great Britain to the Russian danger and the anxiety of Persia to preserve her integrity and her very national life.

Cultural contributions of Persia. What does this short sketch of the history of Persia indicate? It shows a striking aptitude for national reconstruction; it shows also the power of the Persian mind and character to assimilate a foreign race and, rising above it, to impose its cultural supremacy. In spite of the continuous struggle with Greeks, Arabs, Turks, and Mongols, Persia has developed during her long life a very rich culture and has contributed greatly to world civilization. "In the sphere of religion," writes Edward Granville Browne,⁶ the greatest authority on Iranian questions during the last half-century, "Persia gave us Zoroaster to whose system Judaism, Christianity, and Islam alike are indebted in different degrees . . . ; Mazdak, the earliest philosophical communist; Babak called Al-Khurramī, who for so many years defied the armies of the Abbassid Caliphs; Al-Muqanna', 'the Veiled Prophet of Khurāsān,' made familiar to English readers by Thomas Moore and a host of others. . . ." On February 6, 1918, before the British Academy, Browne said: "At least twenty-five centuries separate the Bāb from Zoroaster, and during all this time, so far as the records still preserved enable us to judge, this active, restless, speculative Persian mind has been incessantly at work trying to read that great riddle of the meaning of life and the destiny of man which Hāfiz says that none hath

⁶ Died in 1926; the quotation is from his *Persian Revolution*, p. xiii (Cambridge, England, 1910).

solved and none can ever solve.”⁷ And Dozy writes in his book, *Islamism* (p. 156), “It is they [the Persians] and not the Arabs who have given firmness and strength to Islamism, and, at the same time, it is from their midst that have come out the most remarkable sects.”

Concerning philosophy and science, “Let us remember,” declared Browne, before the British Academy, “in what singularly unfavourable conditions the great Neo-Platonist Plotinus thought it worth his while to seek for first-hand knowledge of Persian philosophy, and how three hundred years later it was the Sassanian King, Khusraw Anushīravān, still known to his countrymen as ‘the Just,’ who gave refuge and entertainment to the seven Neo-Platonist philosophers whom the Edict of Justinian had driven forth from their Athenian home, and who made it a condition of his next treaty with the Romans that they should be allowed to return thither and remain unmolested.”⁸ After the Arabic invasion of Persia, even when small dynasties became independent, thanks to the influence of the Muhammadan religion, the Arabic language became the scientific language of Persia even more than Latin did in mediaeval Christendom. For that reason a great and important part of what is called, in the Western World, Arabic contributions, is a product of Persian minds. Avicenna (Ibn Sīnā, 980–1037) wrote little in Persian and much in Arabic; his *Canon* superseded the works of Hippocrates and Galen and was used as a textbook throughout the whole of Europe, and until the middle of the seventeenth century it was still in use in Louvain and Montpellier universities.⁹ Fakhr-i Rāzī, known in the Western World under the corrupted name Rhazes, came from the town of Ray, where the present capital of Persia is located. He wrote a great number of works on medicine, of which

⁷ *Proceedings of the British Academy*, Vol. 1917–1918, p. 316.

⁸ Gibbon's *Decline and Fall of the Roman Empire*, edited by Bury, J. B., Vol. IV, pp. 266–67 (London, 1898).

⁹ *Encyclopædia Britannica*, Vol. III, p. 63 (Eleventh Edition).

Brocklemann cites fifty, the best known being *Hāvī*, or *Continens*, in thirty volumes. Fārābī was a philosopher of prolific writings who lived in the first half of the tenth century. Al-Bīrūnī was another Persian savant: his *Chronology of Ancient Nations* made him famous; his manual on *Astronomy*, in Persian, has never been published. Another Persian scientist and philosopher of the thirteenth century who wrote at great length and whose range included mathematics, physics, astronomy, and philosophy was Nasīrud-Dīn of Tūs (eastern Persia), who caused the celebrated Observatory of Marāgheh to be built. Nor should the name of ‘Umar Khayyām, whose valuable algebra was translated and published by Woepcke in 1852, be omitted.

In the domain of literature Persia has been one of the richest countries of the world, not only for the quantity she has produced, but also for the quality and variety of her works. If even the pre-Islamic period is put aside, Persia has given birth in the last thousand years to an infinite number of poets, the most important of whom are happily known to the educated person of the West. The *Shhānāmeh* (Book of Kings) of Firdawsī, with its sixty thousand epic verses, the mystical poems of Jalāl-ud-Dīn Rūmī, with their twenty thousand verses, Sa‘dī’s *Garden of Roses* and *Orchard*, Hāfiz’s sweet lyrics, and ‘Umar Khayyām’s quatrains have all been translated into English and the other important languages of the world. Excellent books on history, on biography, on ethics, on travel, and on politics have also been compiled by so many Persian writers that they cannot be mentioned here. The reader who desires to gain an idea of the amount and the kind of Persian literature is referred to the monumental work of the late Edward Granville Browne of Cambridge University (England), entitled *Literary History of Persia*, in four volumes.

As to the value and quality of the Persian literature, Browne’s paper, already referred to, may again be quoted. He said:

It is almost impossible to estimate the comparative values of different literatures, since, apart from personal bias, few people are really conversant with more than two or three literatures, but few critics would deny that in any equitable list of the really great poets of the world in all ages Persia would certainly be represented by two or three names at least. . . . That [Persian literature] is a literature of which any nation might be proud, especially in the domain of poetry and more particularly mystical poetry.

And from the same authority:

In considering what literature owes to Persia, must we limit our attention to Persian literature, for Arabic literature, too, if deprived of the contributions made to it by Persians, would lose much of what is best in it.¹⁰

So far as art is concerned, it is perhaps superfluous to mention the contributions Persia has made to the world, for even those who are not acquainted with Persian literature and philosophy have seen some of the carpets, tiles, and paintings that have been produced; and the London Exhibition of Persian Art, held in January and February, 1931, in which three thousand pieces of art were shown, has been a sufficient proof of the creative mind of Persia. The American Institute for Persian Art and Archaeology, in a pamphlet issued in 1930, made the following statement:

For more than fifty centuries art of high quality has been produced in Persia, a record of continuous activity hardly equalled in any other region. . . . The art of Persia preceded that of Greece, and Persia continued to develop new and important styles long after the decline of both Rome and Byzantium. . . . Quite as important as its antiquity and intrinsic value, is the contribution that the art of Persia has made to world civilization, comparable even to that of Greece. . . . From Persia issued a series of architectural forms and decorative principles that entered into both Gothic and Renaissance architecture and ornament, and various arts of India and China are

¹⁰ Browne's *Persian Revolution*, p. xiv.

under direct obligation to Persia. . . . In architectural ornament both in faience and stucco, in silver and bronze, in ceramics, textiles, carpets, in calligraphy, illuminating, and bookbinding, Persia has set world standards.

The contributions of the Persian mind to world civilization have been from very ancient times of such importance that the Prophet of Islam has said: "Were knowledge in the Pleiades, some of the Persians would reach it."

CHAPTER II

CONTACT WITH THE WESTERN WORLD—ITS BEARING ON THE LIFE OF THE COUNTRY

THERE is no intention of describing here the numerous embassies of Persia to Europe, or vice versa, in mediaeval or modern times, nor of speaking of the famous travellers, such as Marco Polo and Chardin, who have left accounts of their visits and impressions. It is important to show how Persia came into contact with contemporary Europe and how this contact wrought changes in her life. Europe began to have power and supremacy over the rest of the world after the discovery of steam power and its application to industry and transportation. The present discussion will be limited to the nineteenth century.

THE BEGINNING OF CONTACT

In the first half of the last century, although a large French military mission under General Gardanne was sent in 1807 to drill the Persian Army to help Napoleon in his fight against Great Britain, although about thirty years later English officers were engaged by the Persian Government—nevertheless these were isolated steps of no significance for our purpose.

It is chiefly since 1848 and the advent of Nāsir-ud-Dīn, the most energetic Shāh of the Qājār dynasty, that a number of factors brought Persia, through a very slow process, into contact with the West. The humiliating Treaty of Turkamānchāy had taught the ruler of the country the need of reorganizing the Army, and during the second part of the nineteenth century a great number of European military missions were called to Persia. They came from Austria, Italy, France, Prussia, and Russia.

Together with the engagement of foreign officers, a modern college called Dārul-Funūn (Polytechnic) was created in 1851 by the patriotic and far-sighted Prime Minister Amīr-i Kabīr in Tihṛān. Native and English, French and German professors taught in it, and medical, physical, and chemical sciences were on the program. On a smaller scale another modern college was founded in Tabrīz, and a third, in Ispahān.

Then began the work of Christian missions. The American Presbyterians started work in 1836 in Urmiah, but the schools were actually founded in 1872 in Tihṛān, in 1873 in Tabrīz, in 1881 in Hamadān, in 1883 in Rasht. The French Lazarists and *Soeurs de la Charité* established themselves in 1840 in Urmiah, in 1858 in Salmās; and later their schools opened in Tihṛān, Tabrīz, and Ispahān. The *Alliance Française* inaugurated their school in 1899, the *Alliance Israélite* in 1898. The Anglican Missions went in 1881 to Urmiah; later, by agreement with American Missions, they moved to the south of Persia, and schools were opened in Ispahān, Shīrāz, Kirmān, and Yazd. Not only did Nāsir-ud-Dīn allow these missionaries to come to the country and establish their schools, but he also in 1858 sent to Europe a group of forty-two students, mostly graduates of Dārul-Funūn; when, on the completion of their studies in medicine, mining or chemical engineering, astronomy, political science, or other branches of learning, they returned to Persia, they were assigned different positions, which grew in importance later in the Revolutionary Period; one of them was twice appointed Minister of Public Instruction.¹ Nāsir-ud-Dīn himself went three times to Europe—in 1873, 1878, and 1889—with a number of high courtiers. When his son succeeded him in 1896 he, too, undertook journeys to Europe, and, being of

¹ This information about these students was sent to the author from Persia through the courtesy of Rizā-Qulī Khan Hidāyat, now Acting President of the Court of Cassation. The Ministry of Education has been in the hands of his family for about thirty years prior to the Revolution, and in his hands and in those of his uncles many times since.

mild character, he let the people go abroad or send their children to study in India, Austria, Switzerland, France, Germany, Beirut—a liberty that they had not enjoyed under Nāsir-ud-Dīn, who, after the outbreak of the Turkish Revolution of 1876, discouraged the penetration of European ideas and sciences with all his power.

In 1898, as a result of those expensive royal visits to European capitals, the Shāh wanted to borrow money; he called a Belgian mission to organize the customs. This mission was successful in its task and encouraged the ruler of the country to entrust to it the administration of mints, highways, agriculture, and post. As a French diplomat put it: “On ne saurait assez reconnaître le mérite de la besogne accomplie par les Belges; en fait, ils furent les premiers à faire pénétrer en Perse les méthodes européennes et à y créer un corps efficace de fonctionnaires.”²

In 1864 a British telegraphic line was set up, by permission of the Persian Government, between Baghdād, Kirmānshāh, Hamadān, Tihirān, and Bushir on the Persian Gulf. Six years later the Indo-European Line was built from Tiflis through Tabriz and Tihirān. The Persian telegraph was instituted soon after.

When those communications made interchange easy with foreign countries, an Imperial Bank of Persia (in 1889) and a *Banque d'Escompte* helped the Persian merchants in their dealings with other lands. Innumerable business men established their offices in all the centres of commerce in Bombay, Karachi, Calcutta, in Constantinople, Beirut, Trebizond, in Alexandria, Cairo, in Tiflis, Baku, in Marseilles, Manchester, and London. Impressed by European institutions and order, these Persian colonies began to publish newspapers, which they secretly introduced into their country,

² “One cannot recognize enough the merit of the work done by the Belgians; in fact, they were the first to introduce in Persia European methods and to create there an efficient body of officials.”—Aubin, Eugène (Descos), *La Perse d'Aujourd'hui*, p. 191 (Paris, 1908).

criticizing the conditions of Persia and comparing them with the state of affairs in the place in which they lived. Famous among those are the *Hablul-Matīn* (Solid Cord) of Calcutta, the *Akhtar* (Star) of Constantinople, and the *Qānūn* (Law) of London.

European travellers, who had gone in relatively large numbers to Persia in the Safavide time, had ceased to do so in the eighteenth century on account of the unstable conditions of the country. They began to visit Persia in the following century, and most of them have written one or more books about their journeys. The most celebrated of these foreign visitors who stayed a long time in the country and who contributed greatly to scientific research on Persian culture were Sir Henry Rawlinson,³ who deciphered the cuneiform script, Ferrier, Texier, Khanikoff, Dieulafoy, and de Morgan, who are known for their works on archaeology, and a host of others whose names might be found in any comprehensive book on Persia, such as that of Lord Curzon and of Sir Percy Sykes, already mentioned here.

Following the opening of Persia for commerce and travel, the European powers who sent provisional embassies on special missions began to create regular diplomatic relations with Persia, and British, Russian, French, American,⁴ German, and Belgian permanent legations were established in Tihṛān.

THE REVOLUTION OF 1906

All these methods of contact between the Western World and the Persians, added to such factors as the unpatriotic acts of the Shāhs (Nāsir-ud-Dīn and Muzaffar-ud-Dīn) in borrowing money for their personal pleasure from foreign firms and mortgaging the potential wealth and resources of the country, combined with the tyranny of the rulers,

³ He was also a member of the British military mission in the service of the Persian Government.

⁴ According to a statement from the Secretary of State in Washington, the American Legation at Tihṛān was definitely established on June 11, 1883.

brought about the Revolution of 1906. The most striking fact in this event is the participation of the 'ulamā or clergy, so essentially conservative a class, in the popular movement for freedom and a constitution. If the religious leaders were influential in their efforts to bring about changes, they were still more influential in the National Consultative Assembly in the composition of the Constitution: the Shiite faith was declared the State religion, and no law could be valid unless it was in agreement with Ecclesiastical law.

The important change that the Revolution brought about was, above all, political. Instead of having an autocratic ruler, Persia is governed by the people themselves, electing by universal suffrage their representatives to the Parliament (*Majlis*). The Prime Minister is appointed by the Shāh, and he and his ministers are responsible to Parliament, who has to approve the imposition of any tax, the expenditure of public money, the ratification of treaties with foreign nations, the engagement of any foreigners for public services, the granting of any concession or monopoly, etc. The judicial power is separate from the legislative and the executive.

Social and cultural changes were initiated: numerous clubs and associations sprang up, schools were created, though not on a large scale, not systematically on firm foundations, and a number of students from the unprivileged class were sent to Europe.⁵ A factor of great importance intervened. Great Britain, foreseeing, perhaps, a clash of interests among European powers, was eager to have friendly relations with the Russian Government. The rivalry between her and Russia, which began in the days of Peter the Great, had become acute since the conquest of Caucasus and Turkestan by Russia in the first half of the nineteenth century. To put an end to this rivalry, Great Britain concluded, in August, 1907, an Agreement with Russia, according to

⁵ Ibrāhīm Khan Hakīmī, Minister of Education in 1911, was the chief protagonist in that important movement.

which Persia was divided into three spheres of influence: a Russian, a British, and a neutral sphere. Each of the two powers pledged themselves not to seek any economic interest in the neutral sphere or in that of the other power.

Although the independence and integrity of Persia were guaranteed by both powers in the Agreement, this clause was not observed at all. Interference with internal affairs of the country began, and Russian Cossacks occupied some of the most important centres of the North, while some British troops were sent to the Persian Gulf ports. The efforts of Persia to introduce reforms and reconstruct her national life on a new basis were openly opposed by notes, threats, and armed forces. The sad story of one of the episodes is well related by Morgan Shuster, the American Treasurer-General of Persia in 1911, in his *Strangling of Persia*.

RISE OF THE NEW PERSIA UNDER PAHLAVI

When the World War began, Persia declared her neutrality, but, owing to her unpreparedness and weakness, Russian and Turkish troops invaded the northwestern provinces, and the country suffered as much loss in human life and property as she would have if she had entered the conflict. The Russian Revolution was a great respite, but the Russian Bolsheviki, wishing to carry their doctrines into the confines of Asia, landed in the province of Gilān in June, 1920. The central government was unable to cope with the situation and clear Persian soil of the intruders. At Qazvīn, a town situated between Gilān and Tīhrān, a regiment was garrisoned under Colonel Rizā Khan. This officer was filled with sorrow to see his country in a disorganized condition, ruled by an incapable, sluggish, and unenergetic government; and in the patriotic desire to save the Fatherland, he moved with his regiment to Tīhrān, which he seized on February 23, 1921. He made the government resign and led the Shāh to appoint a new Cabinet. He himself was made Commander-in-chief of the Army.

From this memorable date a new era began. Thanks to the great and immeasurable services rendered to Persia for her regeneration, the Commander-in-chief was promoted, first, to the post of Minister of War, and then, in the autumn of 1923, to the Prime Ministership. When Parliament, in the Nation's interest, deposed the last King of the Qājār dynasty, it appointed Rizā Khan head of the Provisional Government on November 1, 1925. The Constituent Assembly, which was convened to decide upon the form of the government, elected the deserving son of Irān Shāh of Persia: thus a new dynasty was founded under the name of Pahlavī (December 16, 1925).

The changes that have taken place since the *coup d'état* of February, 1921, and chiefly since the establishment of the Pahlavī dynasty in 1925, have been of far-reaching importance. They can be grouped under four headings: political, economic, social and educational, and religious.

Because of the weakness of the Central Government during the fifteen years of the Revolutionary Period, from 1906 to 1921, each Īl-Khan (tribal chieftain) had recognized for himself some semi-independence, and the authority of Tihṛān was only nominal: the Shāhsavans in eastern Āzarbāijān, the Kurds in the western part of that province, the Qūchān tribe of Khurāsān, the Sheikh Khaz'al of Khūzistān, the Qashqāi of Fārs, the Lurs of western Persia, and hordes of other groups were following their own ways, paying some taxes, if it ever pleased them to do so, and considering themselves the all-powerful lords of their men and localities. Worse than that, a jungle leader, Kūтчik Khan by name, espoused the cause of communism in Gīlān, and the province was overrun by Bolshevik bands. Rizā Khan, dismissing all different foreign officers in the service of the old Government, reorganized the whole Persian Army under Persian officers. With this new Army and with a new spirit, he sent expeditions to all parts of the country, threw the Gīlān communists into the Caspian Sea, shook the power of the local lords,

and obtained, not without much fighting, their submission to the National Government and their disarmament in the interest of the State. Thus the unity of Persia was restored, and security and order, which are the first conditions of any progress and reform, were firmly established. Compulsory military service was introduced in 1925 for practically all Persians between twenty-one and forty-five years of age. A body of Road Guards, *Amniyyeh*, was created to leave the Army free for the defence of the country at large. Police forces entirely under Persian officers were organized in all towns. The municipalities of larger towns were entrusted to progressive men who widened the streets for the new means of conveyance and provided electric light, and who were responsible for the cleanliness of the streets and the supervision of food and meat. A Sanitary Department was charged with the prevention of disease and the provision of medical assistance: modern quarantine buildings were set up on the important frontiers, and physicians were sent to most parts of the country with instructions to give free assistance and drugs to the sick of the villages. A Registrar's Department was organized to register the birth, death, marriage, and the family name of each person, in order to prepare the census of the population and help the compulsory military service department in its work.

Before 1926 justice had been administered, either by religious men according to the Muhammadan Law, which they interpreted at their caprice, or by newly established courts; neither of these methods attracted the confidence of the people, either of Persia or of other countries. By conferring the Ministry of Justice upon a man of extreme ability and tact, a graduate of the Law School of the University of Geneva, Dāvar by name, Persia entirely remade her judicial system. A whole code, civil and penal and commercial, was written in Persian and approved by a large committee sanctioned by Parliament. Courts with honest and reliable judges were created in all parts of the country.

Special classes for adults were organized to educate an ever-increasing number of modern judges. A special Tribunal to try the officials who were suspected of bribery or oppression of the people was founded, with full power and immense responsibility. Finding that most of the disputes arose about land properties, the Ministry of Justice introduced a bill to enforce gradually the registration of properties and their transaction, and began to carry it into effect as soon as it was passed by Parliament in 1928.

Following the creation of the judicial system, Persia declared in May, 1927, the abolition of the Capitulations, which no longer had any *raison d'être*. Thus new treaties were made with foreign powers, in which the cancellation of the Capitulations was recognized and of which the principles of reciprocity and equality were the bases. So far as the international position of Persia was concerned, she became, from the beginning, a member of the League of Nations, and in 1929 her prestige was such that her distinguished representative, Furūghī, formerly Prime Minister, was elected President of the League.

Economically, Persia has made great strides. Before 1921, the country had no budget; there was no centralized account of revenues and expenses. An American Financial Mission, headed by Dr. A. C. Millspaugh, was engaged for a period of five years, from 1922 to 1926. This Mission succeeded in putting the finances in order, in balancing the budget, creating new sources of revenue, controlling the expenses, and carrying out laws that had been passed more than ten years before and that had never taken effect. It replaced a good number of obsolete taxes, caused a new assessment list to be made, and saved large amounts of money for constructive economic work. For the first time, Persia affirmed her independence by setting up maximum and minimum rates for customs duties for all nations alike. She created a Persian bank under the name of *Banque Nationale de Perse*, entirely with Persian capital; a branch of it was

assigned for loans to agriculturists. She bought back from the Imperial Bank of Persia (which is a British firm) the right of issuing banknotes, which had been granted to it by the old régime in 1889.

In the domain of agriculture, besides fighting against the locusts, the *sin*, and the cattle pests, some constructive steps also have been taken. A College of Agriculture has been founded; the use of agricultural machinery has been encouraged; the growing of tea has been increased by teaching the peasants how to plant and how to roast it; American cotton seed has been introduced with great success; new ways of drying fruits have been propagated; experiments in planting mulberry trees in certain parts of the country have been made; investigations into beet root growing have yielded fruitful results; tobacco raising and silk-worm culture have received due consideration.

In mining no important enterprise has been undertaken, except that of the coal mine of Shimshak in the northeast of Tih-rān, which is being worked according to scientific methods.

By means of propaganda and through the prestige and influence of local governors, the carpet industry has been greatly improved in design, colour, weaving, and quality of wool used. On account of transportation facilities, exports in the rug industry have increased: this demand has led a number of merchants in different centres to create factories for making hand looms. According to a law passed in 1922, officials, while they are on duty, must wear clothing made of home-made material. As the materials produced by hand did not meet the demand, a few spinning factories and one cloth weaving factory have been established, but these are far from being adequate to supply the needs of the country. Other small factories for soap making, olive oil extracting, carpentry, and making matches have also been developed.

One of the remarkable changes that have taken place since 1921 is the construction of highways. Practically all parts of Persia have been connected by gravel roads. Two of the

most important of these are the one connecting Tīhrān and the Caspian Sea (Māzandarān province) by cutting the Alburz Mountains and the one joining the capital to the Persian Gulf by the port of Muḥammaraḥ, which cuts the high and endless ranges of the Luristān chains. In the last seven years seven thousand miles of new roads have been constructed. As soon as roads were made, thousands of Ford and Dodge motor cars and trucks were imported; these hastened and increased the development of the commerce of the country. The foreign commerce of Persia amounted, in 1920-1921, to 853,550,000 Krans, while in 1927-1928 it was equal to 1,870,000,000 Krans, an increase of one hundred and nineteen per cent in seven years. Even if the price of the oil exported were deducted, since the roads are not used for its export because it is piped from the wells to the ships, we have in 1920-1921 about 670,000,000 Krans and in 1927-1928 about 1,260,000,000 Krans of foreign trade. The increase is even yet eighty-eight per cent.

Through special taxes on sugar and tea imported into the country, a fund was created in 1925 to build railways, and already about two hundred miles have been constructed, and the work is proceeding. Up to December, 1930, 344,000,000 Krans had been collected, and 162,000,000 Krans had been spent on the project. The purpose of this railroad is to connect the rich northern provinces of the Caspian Sea with the capital, the western provinces, and the Persian Gulf.

The internal and external communications of Persia have also increased enormously since 1921. Not only have telegraph offices been established, even in very small towns, but powerful wireless stations have been erected in Tīhrān, Mash'had, Tabrīz, Shīrāz, Muḥammaraḥ, Kirmān, and Kirmānshāh—stations that put Persia in communication with all parts of the world. The telephone, which is in the hands of a Persian company, has been extended to practically all regions of the country. The mails, which were carried in

horse carts and on horseback, are now carried in motor cars. An air service between Tihṛān and the larger cities of the north, east, south, and west of Persia has been established, and the country is thus connected by air with Russia, Mesopotamia, and India.

The influence of the new movement upon society and education has been no less important. The State has definitely taken education in hand. Hundreds of modern schools were established in small towns and villages. Girls, whose education had been neglected till then, were given due consideration, and in all towns, small or large, schools were opened for them. According to the Yearbook published in 1931 by the Ministry of Education, in 1922–1923 there were 612 schools ⁶ in all Persia, while in 1928–1929 they numbered 3,283. The number of graduates from schools of all levels were:

	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
1922–1923	475	120	590
1928–1929	3,713	1,346	5,059

The percentage of girls to boys graduating was 25 in 1922–1923 and 36 in 1928–1929. In 1928–1929 the enrolment of girls in schools was thirty per cent of the number of boys.

What is striking in the educational development in this period is the spirit of national solidarity and the awakening of the consciousness of a common culture. The parts of the country in which special dialects were spoken, as in Āzarbāi-jān, Kurdistān, Luristān, and Khūzistān, were the most fortunate in having the greater number of new schools. The tribes were not forgotten: the Turkomans of Astarābād, the Lurs, the Qashqāi, the Bakhtiārīs all had their share. Even

⁶ About one-third of these schools were created in 1918–1920 by Ahmad Khan Badir, an enthusiastic Minister who died a few months ago and whose memory is honoured by the partisans of popular education. He was a member of the Cabinet of the learned and powerful Vuthūq-ud-Dawleh.

In 1922 the number of *maktabs* and religious colleges in most of the regions of the country was not known; therefore the figure 612 is lower than the actual number of educational institutions.

a special free boarding house was organized in Tih-rān where the graduates of the tribal schools might come and pursue their secondary education.

Another step of far-reaching importance was the preparation of leaders for the new Persia. Ever since 1922 the Ministry of War has each year sent a number of students to European military colleges. When civil engineers were required for the construction and upkeep of the new highways, the Ministry of Public Works decided to send students to Europe. This practice has been followed as needed by other Ministries and State Departments. But the most important measure was taken on May 23, 1928, when the Government realized that whatever of foreign culture and civilization Persia had received in the last seventy years came through her sons who had been educated abroad. According to an act passed by Parliament the Ministry of Education was authorized to spend an annual sum, beginning with 1,000,000 Krans in 1928 and increasing progressively by 1,000,000 Krans a year for six years, to be used for sending students abroad. Thirty-five per cent of the number had to study education; the studies of the remaining sixty-five per cent were to be determined by the Council of Ministers. The aristocratic class and the well-to-do families, feeling that their children would not be able to compete with those hundreds sent by the different Ministries to European universities, and encouraged by the Government, followed this example and had their sons (and sometimes their daughters) taken to Europe. No official record has been kept, but it is estimated that in the academic year 1930-1931 there were about 1,500 Persian students abroad.

The unification of the country by means of education and easy transportation were commendable policies, but they were not enough. Each class and group of the Nation had its own variegated dress. The Government decided in 1927 to have officials adopt European dress. Parliament completed the step in December, 1928, by voting that all Persians

except those whose sole occupation is of a religious character must wear European clothes. With European dress, with increasing numbers of moving pictures showing the ways and manners of European and American life, with the schooling of girls, came the desire on the part of the women for more freedom.

The emancipation of women began about 1927, when traditional social and other restrictions commenced to be removed. Women now began to mingle freely with men in public—to be seen with them in cabs or motor cars or in theatres; those who had been educated abroad and some who had been educated at home might wear European dress and appear in public without veils.

Ten years before that time the ‘ulamā, or Muhammadan clergy, were all-powerful. They lost their influence and prestige the day modern education took root in Persia. What was back of the worldly-priest?—Ignorance of the people and the innumerable individuals of all classes, chiefly students of theology, preachers, Qur’ān readers, *siyyids*, merchants, all of whom wore turbans and long gowns exactly like those of the clergy themselves.

The schools had at last reached a portion of the people. The leaders were educated mostly in modern schools either in Persia or abroad. They could no longer support the worldly-priest and his personal interest. On the other hand, the law had obliged all classes to adopt modern dress, except in the case of those whose function was of religious character, a fact that had to be proved by investigations of the police, by licence from “a true and most virtuous Doctor of Divinity,” or by examination before a board appointed by the Ministry of Education. Thus, the number of turban-bearers was reduced about ninety per cent after the passing of this law, and the influence of the worldly-priest was reduced in the same degree.

There were also other factors that account for the decline of clerical influence. The fact that a Code was compiled in

Persian, that religious courts lost their prestige, that the 'ulamā could not claim to be the only persons who knew and could interpret the Arabic Law, the sacred law, the fact that the clergy no longer enjoyed the sole privilege of conducting and recording public transactions, the fact that transactions conducted before a clergyman must be registered in government books to be valid, the fact that students in theology were exempt from compulsory military service if they passed examinations before an official board—all these and many others that cannot be mentioned here contributed to decrease the influence of the clergy and consequently the fanaticism of the faithful.

Such were the results of the contact of Persia with the Western World. They could not have been attained without the leadership of Rizā Shāh Pahlavī, the greatest man that Persia has produced for many centuries, whose will was interpreted with wisdom and insight and carried out by that remarkable statesman of exceptional intelligence and energy, Teymūrtāsh, Minister of the Court.

CHAPTER III

EDUCATIONAL TRADITIONS

IT is not the purpose of this chapter to give a history of education in Persia, but rather to point out the most important factors that have grown out of the life of the Nation in educating her youth, factors that must be considered by any educational reformer or administrator.

Religion. The strongest element in Persian education is Religion. From time immemorial, education in Persia has been associated with religion and has been of a religious character. Zoroaster was so concerned about education that a special chapter of the *Avesta* was assigned to the "teaching by a guardian or father, and the mode of his teaching," a part which is unfortunately lost, and of which there remains only an analysis, found in the *Dinkart*. For about thirteen centuries the Zoroastrian religion was the nucleus of education. "A man should spend one of three parts of every day and night in getting religious training and asking sensible questions of pious men," wrote Buzurgmihr, the Vizier of Anūshīravān the Sassanian in his *Pandnāme*.¹

When Persia was conquered by the Arabs, in the middle of the seventh century, the religion of a great majority of the people changed, but the tradition remained stronger than ever. Now the language of God was Arabic, and only the persons who had mastered the celestial vernacular and who understood the theology of Islam could properly teach and educate. Hence, from the very beginning education was given in mosques and was considered to be the monopoly of

¹ Edited and translated from the Pahlavi language by Bahramji Sanjana under the title of "Ganj-i Shāyegān," cited by A. V. Williams Jackson in Monroe's *Cyclopedia of Education*, Vol. IV, p. 646.

the Muhammadan clergy. When regular colleges were founded in the Islamic world by that great Persian statesman Nizām-ul-Mulk, "one of the greatest Prime Ministers whom the East has produced,"² in the second half of the eleventh century, it was still Religion that was the core of the educational program.³ Almost all the great poets and writers of Persia who have immortalized their country in the last thousand years have been men of true erudition in the matter of Religion, and it is a common experience to find everywhere in their works allusions to parts of the Qur'ān or traditions related to it.

This tradition has come down to our own days. Not only do the parents teach their children how to say the five prayers regularly every day, or to fast in the month of Ramazān as soon as they are of mature age, but also the *Rawzah-Khānī* (or preaching followed by recital of the injuries and martyrdom of the Prophet family by the usurpers of the Caliphate, in the months of Muharram and Safar) in the mosques and in the houses of rich people—together with the weekly *Rawzah-Khānī* in the homes during the whole year—surround the child with a religious atmosphere. The dates of martyrdom of Muhammad's successors are days of mourning throughout the country, and schools are closed. On those days, processions and passion plays, which still survive in certain parts of Persia, add to the religious symbolism and create an environment of outward restriction.

The influence of Religion and the fact that the 'ulamā led the Revolution of 1906 were responsible for making the Shiite religion the religion of the State (Art. I of the Constitution). This was followed by the provision of Art. XVIII that "the acquisition and study of all sciences, arts and crafts is free, save in the case of such as may be forbidden by the *ecclesiastical law*" and of Art. XX that "all publica-

² Browne, Edward Granville, *Literary History of Persia*, Vol. II, p. 214.

³ Totah, Khalil A., *The Contributions of the Arabs to Education*, p. 56 (New York, 1925).

tions, except heretical books and matters hurtful to the perspicuous religion [of Islam] are free, and are exempt from the censorship." And the whole body of law that was passed by Parliament on education was permeated with the same spirit. Art. XIV of the Fundamental Law of 1911 on education stipulates that "the Ministry of Education shall forbid the use of any textbook which would be prejudicial to the morals or religion of the students." Art. XVII of the same law prescribes that there shall be provided "religious essentials" in the curriculum of elementary and secondary schools. As the curriculum must be approved by the Higher Council of Education before it can be carried out, the organic law on the Council, voted in 1922, orders in its second article that a Doctor of Divinity shall be its member. Articles and books dealing with religion are to be censored by an expert on theology appointed by the Ministry of Education (law concerning the censorship of publications, 1922).

Now the Qur'ān is taught in its entirety in all elementary schools, in the original, of course, that is, in Arabic, which is not understood by the Persian children. The number of hours per week assigned to it follows:⁴

Grades.....	II	III	IV	V	VI
Hours per Week	6	6	4	2	1

The catechism is also taught in elementary schools and in the First Cycle of high schools, from one to two hours a week. It goes without saying that the afternoon prayers must be performed in elementary schools, soon after the pupils have returned from their lunch.

The Arabic language, which owes all its influence to its

⁴ All the educational data, statistics, tables, abstracts of curricula, and summaries of laws, regulations, ordinances have been taken from the following source books: Ministry of Education, *Statistical Yearbook* (Tihṙān, 1929).

Ministry of Education, *Yearbook, Compilation of Laws on Education, and Regulations, Ordinances, Curricula and Courses of Study Issued by the Ministry* (Tihṙān, 1931).

Author's *Practical Principles of Education* (Tihṙān, 1928).

connection with the Muhammadan Religion, is taught in all high schools as a required subject, and any educated Persian is supposed to know enough Arabic to understand the ordinary literary books.

Another influence of Religion is seen in the neglect of music. Not that the Persians are not sensitive to music—far from that. In fact, all Persian poetry may be sung, and all the poets speak of their love for music. But the Islamic tradition repudiates music, and the clergy have always discouraged singing and playing on musical instruments. Out of that tradition has grown a contempt, not for music itself, but for those who perform it. It seemed unworthy and degrading to take part in any musical entertainment. The result is that music has no place at all in the school curriculum. Here, it must be pointed out that in the last few years during which the influence of Western civilization has increased, music has grown in favour, respectable persons have adopted music as their profession, and practically all the girls of the well-to-do classes learn at home to play some instrument, Persian or European.

Private initiative. Before 1851 the State had practically no interest in education. Rich noblemen and wealthy merchants for philanthropic purposes and heavenly reward constructed mosques and colleges and bestowed endowments for their upkeep and maintenance. Besides these colleges, there existed the *maktabs*, which were elementary schools usually taught by one teacher, almost always a turban-wearer, a clergyman. These two kinds of schools (and, of course, private home teaching for the wealthy classes) provided education for the people, and Elisée Reclus could write of Persia in the second half of the last century, "Elementary instruction is more developed than in certain European countries. To nearly all the mosques is attached a school, where the children learn at least to repeat passages from the *Koran* and strophes from the national poets."⁵

⁵ *The Universal Geography*, Vol. IX, p. 158, edited by E. G. Ravenstein.

With the outbreak of the Revolution in 1906, private initiative contributed to the creation of a large number of modern schools in all the big cities and at the present time, out of 1,072 modern schools in Persia, 343 are private, 679 are public, and 50 are foreign.

The same initiative manifested itself in the action taken by local merchants and tradesmen to tax themselves for the sake of supporting their schools. Before 1926 practically all the important provinces had local rates, which were turned into the general tax collected by the Treasury.

As a result of this tradition of private schools, the aristocratic class, who had most of the wealth and who provided for tutoring of their sons at home, were not used to paying taxes for the support of the people's schools. In 1919 a tax of two per cent on the cash-duty and one Kram on each third of a ton of products-tax (wheat, barley, etc.) from land property was imposed to support public schools, but it did not amount to a large sum. It was only in January, 1926, that is, twenty years after the Revolution, that Parliament voted that one half of one per cent of the land revenues of the country be collected for the creation of public elementary schools. This source created 5,000,000 Krans, a sum that was still far from meeting the needs.

Discipline. The third tradition that is conspicuous in Persian education is the extreme severity and rigid discipline. This condition already prevailed twenty-five centuries ago, when the Persians were brought up to be so docile that Herodotus considered them servile⁶; it also prevailed in the thirteenth century, when Sa'dī, though showing much sympathy for children, whom he calls angels, puts the two following verses into the mouth of an old gentleman:

A king sent his son to school, and hung a tablet of silver round his neck.

On the face of that tablet he had written in golden letters:

⁶ *History of Herodotus* by George and Sir Henry Rawlinson (London, 1862), Vol. I, pp. 103-104.

the severity of the master is more useful than the indulgence of the father.⁷

Up to 1911, when Art. XXVIII of the Fundamental Law on Education forbade corporal punishment, the conditions in the schools were frankly brutal. The good and efficient school was the one in which there was a great deal of corporal punishment. In all Persian schools the maxim held in universal honour was that to spare the rod would spoil the child. In this respect our schools resembled the English schools, and the following quotation from Cyril Norwood⁸ applies equally to Persian teachers and to the English clerics of whom he speaks:

They flogged their way through term after term with a high sense of duty accomplished, flogged if a lesson were not known, flogged for inattention, flogged for disorder, flogged for bullying, flogged for vice.

Even now a good school is considered to be the one in which discipline is rigid, the one in which no voice is heard save that of the teacher, the one in which the pupils do not run or jump or cry during the recess period, but walk silently and gravely with dignity in the courtyard of the school!

French influence. A foreigner who visits Persia is astonished to find that the great majority of the intellectual class speak French. This is due to the French cultural influence, which has a long history behind it. Louis XIV sent the first French embassy to Persia in 1664, and later, in 1708, made a commercial treaty with her. There was also an embassy from Persia to Versailles, which gave Montesquieu the opportunity to write his *Lettres Persanes*.

At the dawn of the nineteenth century, Russia was approaching the Persian frontiers from the north and menacing Persia with the seizure of the Caucasus (she had already snatched Georgia). The only way to protect the country

⁷ *Garden of Roses*, Chap. VII, Story 4.

⁸ *The English Tradition of Education*, p. 62 (London, 1929).

was through an alliance with some powerful nation whose interest was antagonistic to that of Russia. France stood first in that respect. Consequently, there was an exchange of embassies in 1806 and 1807, and even Napoleon, intending to use the alliance of Persia against Great Britain (in India) planned to send Lucien, his brother, to Tihṛān. A treaty of Finkenstein was concluded between the Persian envoy, Mīrzā Rizā, and the French Emperor, followed by a large French mission of seventy instructors sent to Persia, headed by General Gardanne.

The effect of Napoleon's victories, the show of the French mission, their manners, their politeness, their ready response and impulsiveness, their liveliness—all these appealed to the Persians, and they began to learn the French language. The second French military mission of 1840, the French Lazarist schools in Tihṛān, Tabrīz, Ispahān, the French professors engaged for the Dārul-Funūn since 1852, the cordial reception of the Persian students in France in 1858, the third French military mission in 1859, the fact that Nāsir-ud-Dīn's physicians, Drs. Cloquet, Tholozan, Schneider, and Feuvrier (famous for his *Trois ans à la Cour de Perse*, 1889-92) were all French—all these factors established definitely the cultural influence of France in Persia. Add to that the consideration that the Persians did not wish to propagate the Russian or English languages in order not to create a favourable ground for Russia's or Great Britain's influences, which they thought would be injurious because of their common frontiers with Persia; while France's influence, on account of its remoteness, was not felt to be harmful. All those who had studied in France ultimately occupied important positions. Some of them taught in the Dārul-Funūn and thus educated others according to French methods. When the Revolution of 1906 set aside the old régime, and the people, inspired by the ideals of the French Revolution, desired to write their Constitution and laws and begin constructive work, they turned to French sources, inasmuch as the majority of those educated abroad

or in the Dārul-Funūn who were among the leaders knew French.

In the last fifteen years Persia has had eighteen Ministers of Education, of whom fourteen knew, besides Persian, only French and the other four knew French and English.

Thus it became a tradition to send most of the students to France, and the French language, being the medium for acquiring European ideas and culture, secured a dominant place in the school curriculum. Whenever it was necessary to engage foreign professors, it was natural to look to France, for the pupils knew the French language. In 1930 there were twenty-three French teachers in the service of the Ministry of Education, ten for higher education and thirteen for secondary schools. Almost all Government secondary schools now teach French, and the students prefer it to English or German because they think that they may some day have a French teacher in the last year of the secondary school, or in the institutions of higher learning.

Hence it is easy to realize why the administrative organization of Education, the laws and regulations, the schools, the methods of teaching, the textbooks, the curriculum, the examinations, the standards have all been more or less influenced by the French system.

The other foreign language that is taught in a good number of schools is English. Thanks to the energy and perseverance of American and English educational institutions, which exist in all important centres, the number of English-speaking Persians is increasing every year.

Centralization. Another tradition that is the result of the whole life of Persia is centralization. The centralized Government came into being after long struggles with tribes and local chieftains, and centralization is considered a necessity for the welfare of the Nation and the country. Another fact that must be borne in mind is that Persia is surrounded by powerful neighbours, Great Britain and Russia, with whom she has thousands of miles of common frontiers. In the

nineteenth century and up to 1921 she suffered immeasurable losses at the hands of Tsarist Russia. Those events are alive in Persian memory, and the only way to secure protection for the country seems to lie in the solidarity of the people, in the power and prestige of an efficient centralized Government.

The work of Westernization, of progress, needs also this kind of government. Without it the worldly-priests would become too powerful and the task that has been started might be endangered and postponed.

Education is administered as a part of the government responsibility by a Ministry of Education, which creates and runs schools, appoints teachers, draws up rules and regulations, and prescribes the curricula and the textbooks. Everything is dictated from Tih-rān, and no initiative is left to local communities. As we shall see in a later chapter, even the private and foreign schools have to submit to the ordinances of the Central Government.

Social attitude towards teachers and children. The fact that before 1911 anyone could open a school and teach has left a tradition that whoever knows something can teach it. It follows, then, that whoever has an Elementary Certificate pretends to be able to teach in an elementary school. Very few persons in the whole country believe that teaching is an art, that it is something to be acquired, that the school-master must be trained.

The only qualifications that all are unanimous in accepting as necessary for the teacher are good conduct and age. An old master is always respected and honoured as a true father. The same opinion was held in the time of Zoroaster. Professor A. V. Williams Jackson says ⁹: "The relation between disciple and master was an intimate one, and even a devoted one as we know from *Yasht* 10. 116 [of *Avesta*], where a list of sacred ties is given and this particular bond is rated as seventyfold on the scale of a hundred, being surpassed only by that

⁹ Monroe's *Cyclopedia of Education*, Vol. IV, p. 646. See also Dhalla, Maneckji, Nusservanji, *Zoroastrian Civilization*, p. 305 (New York, 1922).

between father-in-law and son-in-law, between two brothers and between father and son.”

The same opinion was held in Islamic Persia, as is shown by all Persian literature. As an example, the following translation of some verses of the poet Awhadī of the fourteenth century, which are memorized by school children, can be quoted here:

Six duties are of supreme importance to man:
The first is the duty to God the Absolute;
Then come the Duties to Mother and Father,
To the Teacher, to the Shāh, and the Prophet.
If thou accomplishest these few duties,
There will descend upon thee the bounty of the Most Benevolent.

The reader may also refer to *Education Among the Ancient Iranians*, by Jivanji Jamshedji Modi, p. 49 (Bombay, 1905).

The same attention and consideration are not given a young teacher. This tradition has been so strong that it is stipulated in Art. X of the Fundamental Law on Education of 1911 that the headmaster of a private school must be not less than thirty years of age.

The attitude of the mass of the people towards children, chiefly in rural districts, is that they should be productive as soon as possible. The majority of carpet weavers are children. As is done in even the more advanced countries, children are sent out, as soon as they are five or six years old, to help their fathers pasture the cattle and milk the cows.

So far as the education of girls is concerned, although it was neglected in the past or was confined to household crafts, a beginning was made in 1906 with the Revolution and has grown remarkably fast. But since they must wear veils from the eighth or ninth year, girls must attend special schools and be taught by women; old men are allowed to teach them such subjects as penmanship or, in the secondary schools, Arabic and general sciences. Coeducation is at present entirely out of the question.

Pedagogical traditions. The last characteristic that Persian education has inherited from the past is the psychological view held by Sa'dī, the poet and moralist of the thirteenth century, who occupies an important place in the hearts of his countrymen. His *Gulistān*, or *Garden of Roses*, is known by all Persians who can read; it is as well known in Persia as the Bible is in Protestant countries. His sayings are so full of melody and beauty, are so well balanced, that even the illiterate know some of them by heart.

By means of a number of pleasant stories, Sa'dī tries to prove that an individual, on coming into the world, has or has not, ability and capacity. If he has, education will have an effect upon him and will yield fruitful results. If he has not, then it is a waste of time and energy to try to educate him. In the Fourth Story of Chapter I, Sa'dī writes the following four verses:

Waste not thy labour in scattering seed upon a briny soil, for it can never be made to yield spikenard.

Rain, on the purity of whose nature there is no disagreement, cherishes the tulip in the garden and the common weed in the salt marsh.

How can any person manufacture a tempered sabre from base iron; nor can a bad-natured man, a wiseacre, be made a gentleman by education?

The whelp of a wolf must prove a wolf at last, even though he may be brought up by a man.

In the seventh chapter, "On the Effects of Education," he is still more emphatic in his views. In the First Story he gives three verses:

Where the innate capacity is good, education may make an impression upon it; but no furbisher knows how to give a polish to bad-tempered iron.

Were they to take the ass of Jesus to Mecca, on his return from that pilgrimage he would still be an ass.

In the Sixth Story of the same chapter, Sa'dī aims to

popularize the idea that we can get out of a person what is innate within him. "Though silver and gold are extracted from stones, yet it is not in every stone that gold and silver are found."

This theory is rooted deep in the minds of the Persian teachers, and whenever a principal finds that a pupil is not intelligent enough or that he is wicked, he turns him out of the school. There is no "opportunity class" in Persia. When, for the first time in 1911, State examinations were introduced for the award of the Elementary School Certificate, no objection was raised because the State meant to select the most gifted for secondary education. Sa'dī, seven hundred years before, had laid the foundation of a philosophy of "education for those who can profit by it."

CHAPTER IV

ADMINISTRATION OF THE EDUCATIONAL SYSTEM

Two articles in the Constitution of October 7, 1907, deal with education. They are as follows:

Art. XVIII—The acquisition and study of all sciences, arts and crafts is free, save in the case of such as may be forbidden by the ecclesiastical law.

Art. XIX—The foundation of schools at the expense of the Government and the Nation, and compulsory instruction, must be regulated by the Ministry of Science and Arts, and all schools and colleges must be under the supreme control and supervision of that Ministry.

Since Art. XVI of the Fundamental Law of December 30, 1906, provides that the creation of the ministries shall be approved by Parliament, a law was passed in 1910 dealing with the organization of the Ministry of Education. According to this law, the Minister of Education has a Private Secretary and an Executive Secretary or Under-Secretary of State for Education. The work of the Ministry is distributed among six departments, namely: Public Education, Higher Education, Religious Endowments, the Audit Division for Religious Endowments, Inspection and Supervision, Business Administration. Gradually, as the schools have grown in number and size, the Ministry has inserted in the budget a Personnel Department and a Division for Supplies, Equipment, and Buildings.

The Minister of Education. The full title of the Minister is Minister of Sciences, Religious Endowments, and Fine Arts. He sits in the Cabinet of Ministers and is at the head of the whole system of education, responsible only to the Prime

Minister and Parliament. His duties and powers are very wide. They are defined by Art. II of the Organic Law of 1910. He is responsible for the proper expenditure of public funds, the carrying out of laws relating to his position, the preparation and planning of compulsory elementary education, the promotion of secondary and higher education, the organization of the provincial departments of education, and the promotion of educational relations with foreign countries.

The Executive Secretary has practically all the powers of the Minister; he is responsible to him, and with his authorization may perform almost any of his duties. The Organic Law of 1910 defines his rights and duties and gives him the title of "Director General of the Ministry," but since 1910, except on two occasions, the Director General has been at the same time the Under-Secretary of State and consequently has, in practice, more power than is mentioned in the law. Everything that is to be done by different departments must be approved by the Minister or his Under-Secretary.

Permanent departments. The Organic Law of 1910 defines the duties and responsibilities of the departments already mentioned. The Public Education Department is in charge of elementary and secondary education, the preparation of teachers and textbooks, the collection of statistics, the improvement of *maktabs*, and the creation of schools for orphans, of adult schools, and of boarding schools. The Higher Education Department has charge of higher institutions, the sending of students abroad, the organization of libraries, museums, reading-rooms, and literary and scientific associations, the acquisition of antiques and control of archaeological excavations, and the preservation of monuments and holy places that contain national bequests.

The Religious Endowments Department, with its Audit Division, collects data referring to all endowments, sees that incomes are properly spent, and administers those that are in the charge of the government.

The Inspection Department superintends the execution of regulations, the accounts, the administration of affairs in different sections, the condition of schools and religious endowments, and the textbooks used in schools, and prepares reports upon them.

The Business Department is entrusted with the collection of incomes, the accounting of expenditures, and the payment of salaries. The Supply Division makes the purchases and is in charge of the management of buildings and grounds.

The Personnel Department is in charge of appointments and contracts of the educational staff and the filing of their records.

The Civil Service Law. The members of the staff working in the Ministry and the schools are selected according to the provisions of the Civil Service Law. Enacted for administrative purposes in 1922, the Civil Service Law has an important bearing on the education of the country. It specified that two categories of persons are legally members of the Civil Service ladder: (1) those who had been in the Government service for a period of time before the application of the law; and (2) those who had entered the service before a certain date and who, on the date of the application of the law, were actually in the service. The salaries of these persons were taken as bases for determining their grades. There are nine grades in the Civil Service ladder, and each official must remain in each grade a minimum number of years before acquiring the right to promotion. To each grade is attached a salary which advances from a minimum to a maximum. Provisions for retirement and pensions are made. A member of the Civil Service enjoys indefinite tenure unless it is proved that he has committed a misdemeanour or crime.

So long as members in the Service are available, no individual may be appointed, unless he be a specialist with qualifications not possessed by members of the Civil Service List. If clerks are needed when there are no available candi-

dates in the service, they are selected by competitive examinations from among those who have the Certificate of the First Cycle of the secondary school. Finally, to each of the nine grades already mentioned, there is attached a description of the position to which the member is entitled, such as grade 5 for chief of section, grade 6 for chief of division, and so on.

In 1928, when Parliament authorized the government to send students abroad, it approved at the same time that the holders of university degrees from the *Licence* upward may be appointed into Civil Service in grade 3, without passing through grades 1 and 2, and moreover, that instead of having to remain three years in grade 5 in order to become eligible for grade 6, such university graduates are required to remain only two years.

According to the provisions of the seventy-four articles of the Civil Service Law, it is clear that the Minister of Education has very little choice in the selection of his staff. The law has already designated the persons from whom the selection of the administrative staff of the Ministry may be made. What he usually does is to change the duties of these persons or to bring in an officer who has had experience in other ministries and who is already on the Civil Service List.

Owing to the increase of elementary schools and the lack of qualified members in the Civil Service who would accept the position of teacher, with its small salary, many thousands of teachers have been appointed by contracts as being professionally qualified. The number of teachers who are on the Civil Service List does not exceed twenty per cent of the total teaching population in public schools.

Provincial divisions of Persia. For administrative purposes each Ministry has divided the country according to its own convenience. The Ministry of Education in 1928 grouped several small provinces under one division, and now the country has nine large Academic Provinces, as follows: Tih-rān, Āzarbāijān, the Western Provinces, Khūzistān, Fārs

and the Ports of the Persian Gulf, Kirmān and Balūchistān, Khurāsān and Sīstān, the Northern Provinces, Ispahān and Yazd.

Each of these academic divisions is under a Provincial Director of Public Instruction and Religious Endowments, who is usually sent from the capital. His office is at the administrative centre of the province and he, in turn, has a representative in each "county."

As an agent of the Central Government, the Provincial Director carries out the rules and regulations of the Ministry of Education, controls the schools, authorizes the payments according to a budget approved by the Ministry, recommends appointments or dismissals of the educational staff, organizes the State examinations, and endeavours to supervise the religious endowments. He addresses his letters to the Ministry, and the Private Secretary to the Minister, with his assistants, distributes the correspondence to different departments and sends back the answers, signed by the Minister or his Under-Secretary of State.

Educational finance. We have seen in the preceding chapter that three different taxes bear the name of education taxes collected by the Ministry of Finance.¹ Their total amount does not exceed 9,000,000 Krans, a sum that covers only thirty-eight per cent of the educational expenditures. The revenues go to the Treasury, and the budget of the Ministry of Education, as a part of the general budget of the country, is sent each year to Parliament for approval. The budget assigned to the Ministry of Education for the year 1930-1931 is 23,359,960 Krans, an amount that is six and two-tenths per cent of the general budget. This general budget is secured by land tax, income tax, customs duties, liquor tax, tobacco and opium monopolies, and miscellaneous taxes collected by different ministries. The

¹ There are two other small sources of revenue: one is the fee of pupils in non-free schools; the other, a passport tax to help the Persian schools abroad. Both these revenues go to the Treasury.

whole sum was in the same year equal, in round figures, to 370,000,000 Krans.

Besides the general budget, the Government receives each year approximately 160,000,000 Krans, in special revenues from sugar and tea and road tax collected on the frontiers, and from oil royalties for the construction of highways and railroads, and for gold reserve. If this amount is taken into consideration, the budget of the Ministry of Education is only four and three-tenths per cent of the grand total of the whole budget. But it must be pointed out, at the same time, that the Government is spending other sums, through other ministries, such as the Ministry of War, the Ministry of National Economy, the Ministry of Roads, the Ministry of Justice, the Ministry of Posts and Telegraph, in maintaining educational institutions such as the Military Academy, the Agricultural College, the Telegraph School, Adult Classes for judges and registrars, or in sending large groups of students abroad. No report of these expenditures is at hand, but it is estimated that it exceeded 4,000,000 Krans in 1930-1931.

Two items of the budget of the Ministry of Education deserve special mention. One is the grants given to private and foreign schools which fulfill certain requirements and attain certain standards. The other is the subsidy and even grants for maintenance of Persian schools in foreign lands, such as the Caucasus, Mesopotamia, and Turkey.

No figures are available for the expenditures of any but the public schools. So far as it has been possible to collect data, it is known that in 1928 the religious colleges spent 717,410 Krans; concerning private and foreign schools and the *maktabs*, no statistics have been gathered.

The Higher Council of Education. While the routine work of educational administration is carried out solely by the departments of the Ministry, the technical part is generally submitted for approval to the Higher Council of Education before it can be put into effect.

The Council came into existence on March 11, 1922, by

the passage of a special law which defines its organization, its powers and duties. According to this law, the Higher Council of Education has ten official members, of whom one must be a Doctor of Divinity of the Persian Islamic Church, one Principal of a secondary school, one President of a higher institution of learning, two full professors of secondary and higher education, and five learned persons of the country. It may also have ten honorary members, who may take part in the deliberations but have not the right to vote.

The members are appointed for four years in such a way that every other year the terms of half of the members come to an end. The Minister is the Chairman by law and his Under-Secretary of State is an *ex-officio* member. The Council has a special secretary with the necessary staff. The powers and duties of the Council are of two kinds, legislative and advisory. As a legislative body, whatever is approved by it must be carried out. It may legislate upon the following items:

1. All curricula and courses of study.
2. Programs and regulations for teacher-training institutions.
3. Regulations for the supervision of schools and the examinations.
4. Comparison of textbooks with official courses of study, their acceptance or their rejection.
5. Settlement of disputes between private schools; reform of the *maktabs*.
6. Expenditures for gifts and presents, of funds derived from religious endowments available for educational purposes; the fees of public schools charging tuition.
7. Competence of those who apply for permission to open schools or to edit newspapers.
8. Competence of teachers.
9. Qualifications of students to be sent abroad at public expense and supervision of their selection.
10. Evaluation of degrees obtained in foreign institutions.

11. Arbitration on books that have been submitted for competition for the grant of prizes.
12. Approval of Scientific Decorations for meritorious persons.
13. Revision of the judgments issued by the provincial councils on education.

The advisory capacity of the Council concerns the propagation and promotion of the Persian language and literature, the improvement of schools and their increase, and the preparation of the budget of the Ministry of Education.

The law provides that provincial councils of education are to be instituted, and that a special council for religious colleges shall be created, but thus far no practical steps have been taken to carry out this provision.

The status of private schools. The Fundamental Law on Education, enacted in 1911, provides in Art. IX that whoever desires to open a school shall inform the Ministry. Art. X states that such a person shall be not less than thirty years of age; shall hold a secondary school certificate if he wishes to open an elementary school, and a university degree if he intends to create a secondary school; shall not be known as holding mischievous opinions or as being guilty of bad conduct; and shall not have committed a misdemeanour or crime. His teachers must have the same qualifications, besides having official certificates in the branches they desire to teach. The school building must conform to the sanitary regulations set up by the Ministry of Education.

When all these requirements are fulfilled, the record of the applicant must go to the Higher Council of Education, which, according to Art. XII of the Law of March 11, 1922, analysed above, has to pronounce on his competence before the Ministry can issue his licence.

When the licence has been granted, the private school principal must carry out the official course of studies, for Art. II of the Fundamental Law on Education clearly prescribes that the programs of the schools shall be determined

by the Ministry of Education and approved by the Higher Council of Education before being promulgated.

In fact, a private school differs from a public school only in this respect, that its budget is not paid by the Treasury; otherwise, in every other way it must be similar to the Government schools. Art. XII of the Fundamental Law on Education confers on Government inspectors the right to enter any school for supervision and control, a provision that completes the domination of the State over private institutions. More than that, Art. XI of the same law stipulates that no one may be admitted to a public school unless he has passed an official examination. This article and the advantages provided for the holders of State diplomas in the Compulsory Military Service Law, which will be discussed later, are responsible for compelling the private and foreign schools to prepare their students for the official examinations.

The grants given to private and foreign schools situated in the provinces follow no special rule. They have been provided in the budget and approved by Parliament, and are distributed on the principle of precedent. Those given to the private schools of Tihṙān are in accordance with a regulation passed by the Education Committee of Parliament in 1929. Each elementary school and each class of the secondary schools must have a minimum number of pupils, and the percentage of their students who pass the State examinations must not be smaller than the general percentage of all those who pass them. When these requirements have been fulfilled, a fixed amount of money is paid by the Ministry of Education each month, and some free pupils are recommended.

Medical inspection. No organized system of medical inspection has been established. Up to 1929 the city of Tihṙān had a special medical officer who visited the schools in the morning, examined the children, sent to his clinic those who had any contagious disease, and inspected the health conditions of the building. In the afternoon he re-

ceived in his clinic the pupils who needed any treatment and gave them medicines free of charge. Some similar organization existed in large cities. Elsewhere the medical officers of the Sanitary Department had among their duties the supervision of the schools, which they carried out when the circumstances permitted. New plans are now being discussed, but thus far no practical step has been taken.

Textbooks. Before the creation of the present Higher Council of Education, a clerk in the Ministry of Education was in charge of the textbooks. The booksellers who published books submitted their manuscripts to him, and he usually approved them as conforming to the official courses of study. From this loose control resulted scores of textbooks, most of which are incorrect, unpedagogical, expensive, and badly printed. In 1928, the Ministry, led by a distinguished patron of learning, Yahyā Khan Qaraguzlū, began to publish textbooks, chiefly for elementary schools, and thus far, four volumes have been issued. They are given free to the needy pupils and are sold at cost to others.

The official textbooks must be used by all schools throughout the country; no other manual may be used in their stead. For the selection of the rest, there is no general scheme. In Tihirān the teachers and the principal of each school make the choice. In the provinces, a committee appointed by the Director of Public Instruction often prepares a list, which is sent to all provincial schools.

Status of the foreign schools. Out of fifty foreign schools existing in Persia in 1929, twenty-five were American. For this reason the Ordinance of September 5, 1928, issued by the Ministry of Education to regulate the status of the American schools, is considered as a general document for all foreign schools. The Ordinance contains three parts. The first part prescribes that American schools shall carry out the official course of study of the first four elementary grades in using only Persian as the medium of teaching; that from the fifth grade upward the Persian language, Arabic, and the

history and geography of Persia shall be taught according to the official curriculum; that the Bible shall not be taught as such to the Muhammadan pupils; that selected words of great prophets and philosophers may be taught. The second part states that, if the American schools desire the privileges attached to public schools of the same level, they must use the official course of study as a whole and prepare their students for the State examinations. In the third part of the Ordinance certain facilities are provided for the American schools, such as the appointment of some of their educational staff as members of the boards of examination and the acceptance of the English language as the medium of examination for those subjects that may be taught in English.

The state examinations. According to Art. XVIII of the Fundamental Law on Education, the Ministry of Education has to set up rules and regulations for the State examinations and the granting of diplomas, the acquisition of which would be necessary for entering any Government service. This article creates a State monopoly of certificate and degree granting.

The regulations for examinations are proposed by the Ministry to the Higher Council of Education and after its approval are promulgated throughout the country. The present regulations on elementary and secondary examinations date from March 18, 1930, and contain thirty-two articles.

The board of examiners is appointed by the Ministry in Tihṙān, by the Provincial Director of Public Instruction in the provincial seats, and by the local representative in "counties." The examiners must have such qualifications as are required by the regulations. They have to prepare the examination papers, correct and mark them, and publish the final results. Upon the basis of their reports the diplomas are issued by the Ministry of Education.

CHAPTER V

THE SCHOOL SYSTEM

ART. VIII of the Fundamental Law on Education, passed in 1911, divides the schools into public and private from the standpoint of their financial support. The public schools are all modern. The private schools may be divided into four categories: *maktabs*, religious colleges, "national," and foreign schools. The "national" schools are those founded by individuals of communities of the Persian Nation, as distinguished from the Persian State. The foreign schools are those created by American, English, and French missionaries, forty-six in number, and four small schools established by the Soviet Government to educate the children of Russians who are temporarily residing in Persia. The *maktabs* and religious colleges are those that have existed from time immemorial. They will be discussed in the following pages.

Art. XV of the Fundamental Law provides for four levels of modern education: village schools, town schools, secondary schools, higher institutions. The first two are of elementary level, and at the present time they are differentiated only by the number of years of schooling. The system is unilateral. The elementary schools are the same for all classes of people, but a few of the public schools situated in large towns charge fees not exceeding fifteen Krans a month. The village schools retain the children four years, the town schools, six years. The secondary course lasts six years and leads to higher schools.

A. PRESCHOOL AND KINDERGARTEN EDUCATION

In the laws passed by the Persian Parliament on education, no provision is made for preschool education. The

reason is that most of the people of the country do not yet consider as education that which does not begin with the four R's, the fourth R being religion. In the last decade, however, private initiative has created a few kindergartens in the large cities, but it does not seem probable that the Government will take any steps in the very near future towards providing preschool education. The tendency in the towns is, however, to have a preparatory class before the first grade to which children under seven years of age are admitted. The Ministry of Education does not look with favour on this practice, since the work is not well adapted to the needs of the children.

B. ELEMENTARY EDUCATION

Although there are three articles in the Fundamental Law on Education that make elementary education compulsory for all Persians from the age of seven, compulsory attendance is not yet enforced. According to the Yearbook published in 1931 by the Ministry of Education, at the close of the academic year 1928-1929 there were 100,612 pupils in all kinds of elementary schools. If the number of children between seven and thirteen is estimated at ten per cent of the total population, Persia would have 1,200,000 boys and girls of school age; thus the present enrolment is not even one-tenth of them. The people who are deprived of schools are chiefly those in rural districts and the tribes. In towns, between twenty-five and fifty per cent of the children of school age go to school.

The public elementary schools are either free or tuition schools. The last named are found only in large cities and are destined for those who can afford to pay from ten to fifteen Krans a month, which is a relatively negligible amount; otherwise the tuition schools do not differ from the free schools.

The average number of days of attendance on the plateau is two hundred. In the hot regions of Khūzistān, Kirmān,

and the Persian Gulf, the average is one hundred and seventy. The village schools are authorized to have half-day schools, if the parents of the children desire to put them to work.

The curriculum. Art. II of the Fundamental Law on Education stipulates that the curriculum must provide for the intellectual, aesthetic, and physical growth of the children. It is prepared by the Public Education Department and submitted to the Higher Council of Education, which refers it to a committee of its members with or without advice from persons outside. The report of the committee is discussed in official session, and a vote is taken.

The present curriculum for boys' schools dates from August, 1927, and is the same for all parts of the country. In the villages, in the tribes, in the towns or in the ports, in the mountains or in the valley, the same curriculum is to be taught. The curriculum of the girls' schools dates from September, 1924, and differs from that of the boys' schools in the smaller amount of its content, in its simplicity, and in the provision for drawing and sewing.

There are thirty class periods a week, and the number of hours allotted to each subject is fixed by the Ministry. Except the first class, which attends for two hours in the morning and two hours in the afternoon, the classes have three periods before noon and two periods after noon, with a short recess between every two periods.

The aim of elementary education is to make God known to the child, to make of the child a Persian who possesses the skills and abilities necessary for adult life.

The subjects taught in the elementary schools are as follows: Persian (Arabic alphabet, reading, writing, composition, calligraphy, spelling, and grammar); religious instructions; a fairly complete course in arithmetic, comprising the fundamental processes in numbers and fractions, simple and compound proportion and their applications, the metric system and the weights and measures used in Persia, and the area of ordinary forms in plane and solid geometry; history

of Persia, with allusions to world history since the French Revolution of 1789; geography of Persia and the world, the reading of the Qur'ān in Arabic; the construction of Arabic words and Arabic expressions used in Persian; civics; drill and regular movements of the body, and *siyāq*, a method of counting still used by the older generation. Up to the fourth grade nature study is taught through reading of a Persian textbook; in the fifth and sixth grades a special lesson is given twice a week on plants, animals, rudiments of physics and chemistry, and the rules of hygiene.

The following table shows the subjects that are taught, with their distributions per week.

TABLE I
ELEMENTARY SCHOOL SCHEDULE

SUBJECTS	PERIODS OF INSTRUCTION BY GRADES					
	I	II	III	IV	V	VI
Qur'ān.....	—	6	6	4	2	1
Reading and Persian Composition.....	14	8	6	6	4	4
Persian Grammar.....	—	—	—	—	1	1
Spelling.....	6	6	4	3	2	2
Calligraphy.....	—	2	2	2	2	2
Religion.....	1	1	2	2	2	2
Morals.....	—	—	—	—	1	1
Object Lessons and Hygiene.....	—	—	—	—	2	2
Geography.....	—	2	2	2	2	2
History.....	—	—	2	2	2	2
Arithmetic.....	3	3	3	4	4	4
Geometry.....	—	—	—	2	2	2
Civics.....	—	—	—	—	—	1
Arabic Constructions.....	—	—	—	—	1	1
Physical Training.....	—	2	2	2	2	2
<i>Siyāq</i> (Old Way of Counting).....	—	—	1	1	1	1
Total per Week.....	24	30	30	30	30	30

Examinations. Promotion from one class to the next is dependent upon the result of the bi-monthly examinations taken by the pupil, the conditions of which are fixed by the General Regulation of Schools, approved by the Higher

Council of Education in January, 1930. Graduation from elementary school depends on the result of the State examinations, which crown the work of all modern institutions. Arts. IV and V of the Regulations on State Examinations provide that the elementary examination be held once a year in the month of Khurdād (May 23–June 22).

The board of examiners, appointed by the Ministry or its representative, must be selected, according to Art. XXIII, from among teachers of the First Cycle of public secondary schools who have had at least three years of experience in teaching. When there is no secondary school, either examiners are sent from an adjacent town or the most learned persons of the locality, together with public officials, such as the Postmaster, the Financial Agent, the Judge, are invited to form the board.

The examination consists of two parts: written and oral. The subjects of examination in the written part and the time allotted to each are as follows:

Spelling	30 minutes
Composition	1½ hours
Arithmetic and Geometry	2 hours
Calligraphy (for boys)	15 minutes
Sewing (for girls)	1½ hours

The dictation of twenty lines of Persian text of medium difficulty (which comes from Arabic words used in Persian) constitutes the test in spelling. The composition is usually a letter on a subject of particular interest to the child: to the father to tell him of the result of the examinations or to ask him to go on vacation; to a friend to invite him to a party; and so on. In arithmetic and geometry three problems are given. Here are some samples of problems given in State examinations published by the writer in his *Principles of Teaching Arithmetic and Solving Problems*:

If a square zar' costs 73 Krans, what is the price of a carpet of

which the perimetre is 16 *zar'*¹ 14 *giri*² and the width is half the length?

Of two kinds of tea, one at 7.50 Krans a pound, the other at 11 Krans, it is desired to have 70 pounds mixed at 9 Krans a pound. How many pounds of each quality must be used?

Of two craftswomen, one weaves $7/12$ *zar'* of material per hour, the other $5/8$ *zar'*. Which one works more quickly and how many *zar'* would they both weave in 27 hours 30 minutes?

The subjects of the oral examination are Persian, the history of Persia, geography, arithmetic and geometry, catechism and Qur'ān (only for Muslims), and physical training. Only those candidates who have passed the written examinations may take the oral.

Pupils who have obtained at least fifty per cent of the maximum marks are recommended for the Elementary Certificate, which gives to the holder the right to enter a secondary school. In June, 1929, out of 5,864 sixth grade pupils sixty-two per cent in all Persia passed the elementary school examinations.

Elementary school teachers. There exists no institution for training elementary school teachers.³ Those who are teaching now are either former students of religious colleges or persons who have studied in a modern school. The Regulations concerning the Selection of Teachers, dated 1926, stipulate as necessary qualifications, good reputation and conduct, twenty years of age, the holding of an Elementary Certificate (in case the candidate wishes to teach in the first four grades), a Certificate of the First Cycle of secondary schools (to teach in the fifth and sixth grades) or an examination equivalent thereto.

The salaries paid to the teachers differ in each of the academic divisions of Persia. The town teachers receive more

¹ and ² A *zar'* is about 1 yard 6 inches; it is divided into 16 *giri*. Parliament decided in 1926 to adopt the metric system, but the decision has not yet been carried out.

³ Since 1922 there has been in Tihirān a Normal School for girls whose graduates may teach in the last grades of elementary schools and in the First Cycle of secondary schools.

than the village instructors. The best paid are those of Tih-rān, and yet their salaries cannot be compared with those of the members of the Civil Service List. It is exceptional to find a teacher of the first four grades whose remuneration, after many years of service, is equal to the minimum sum that is paid to a person who enters the Civil Service List.

The total number of public elementary school teachers was 2,428 in 1929. Out of this number, about seven per cent met the requirements of the Civil Service Law at the time of its application and are therefore on the Civil Service List. The remaining ninety-three per cent have no regular way of obtaining any increase or any promotion.

School buildings. Very few of the modern schools have buildings constructed especially for school purpose. These schools are generally conducted in dwelling houses, most of which are rented and are somewhat adapted for teaching purposes. A great number of them, chiefly the private ones in small towns and villages, lack all sanitary arrangements.

The maktab. As was mentioned in the third chapter, the *maktab*s are the one-teacher elementary schools that have existed in Persia from very ancient times. Some of them are located in mosques, some in street shops, and some in the house of the master or mistress. The teachers use the individual or monitorial method and teach the rudiments of reading, writing, and counting. The reading of the Qur'ān occupies a part of every day's program. Corporal punishment is common. The fee is very small and constitutes the only remuneration of the teacher.

One of the duties of the Public Education Department is to improve these *maktab*s. In 1924, a project of regulation was proposed to the Higher Council of Education, which was approved for the capital alone. It forbids the opening of new *maktab*s without the permission of the Ministry, sets forth the qualifications of the *maktab* holders, designates the sanitary conditions that must be observed, and prescribes

the official course of study. There is a tendency to carry this regulation into other parts of the country.

No accurate census of the *maktabs* is at hand, since many of them are in the teachers' houses or in remote villages inaccessible to school inspectors. The figures published by the Ministry of Education were as follows:

1926—2,402 *maktabs* with 45,998 pupils

1929—1,890 *maktabs* with 35,931 pupils

These figures bear out the fact, which is known otherwise, that wherever modern schools have been established, the people have gradually refrained from sending their children to *maktabs*, which are disappearing because of their inability to conform to the needs of the Age.

C. SECONDARY EDUCATION

In June, 1929, there were 9,549 pupils in the secondary schools of Persia. There is no census to show the increase in the enrolment, but it is safe to say that since 1926 it has increased at least one hundred per cent. The only figures available are those of the number of Certificates of the Second Cycle of secondary schools that were awarded. In 1927 the number of graduates from secondary schools of Persia was 127,⁴ while in 1929 it was 205.⁵ The chief reasons for this increase are the awakening of the Nation, the creation of elementary schools, the sending of students abroad for higher education, and the compulsory military service law.

The compulsory military service law. Enacted on May 28, 1925, the compulsory military service law was carried out in 1926. The second paragraph of Art. XVI exempts from military service the holder of any degree from a higher institution. Art. XVII provides that any person reaching the age of compulsory military service is exempt from the service as long as he is studying in a secondary school or

⁴ Author's *Practical Principles of Education*, p. 294 (Tih-rān, 1928).

⁵ *Yearbook of the Ministry of Education*, p. 345 (Tih-rān, 1931).

university. Lastly, Art. XVIII specifies that the holder of a Certificate of the Second Cycle of secondary schools must perform only one year (instead of two) of active service.

The result of the law has been that parents allow their children to continue their studies after they have completed the elementary school course. The secondary schools have also become crowded with a great number of young boys who had already left school but who, by the passage of the law, became liable to service as soldiers. Now, practically all those who receive an Elementary Certificate enter, or do their utmost to enter, a secondary school. Thus in 1929 there were 5,864 pupils in the sixth grade, of whom 3,643 passed the State elementary examinations; in the same year there were 3,321 pupils in the first class of the secondary schools.

Organization and curriculum. The secondary schools have a course of six years for boys and five for girls; the first three years constitute the First Cycle, which has a common curriculum for each sex. The second three or two years are known as the Second Cycle, which, in the case of boys' schools, has three parallel courses (Letters, Sciences, Commerce) and in the case of girls' schools, has two parallel courses (General and Normal). There are, besides, Agricultural and Technical courses, which will be dealt with later.

THE FIRST CYCLE

All the curricula must be approved by the Higher Council of Education and must go through the same process as the elementary school curriculum. The present curriculum for the First Cycle of secondary schools for boys dates from July 16, 1928. Its aims are to enrich the amount of knowledge taught in elementary schools and to prepare the student for the Second Cycle of secondary schools.

The subjects taught are Persian (anthology of great Persian writers, composition, grammar, and spelling); religion; Arabic (grammar, reading, and translations); foreign lan-

guage (direct method, relating the lessons to life in school, home, and nature and based on conversations, reading, and writing); geography (general geography, the five continents of the world, Persia); history (ancient and Roman history in so far as it touches Persia, history of Persia, biographies of great men of modern Europe in government, science, discovery, philosophy, organization of the Great Powers); mathematics (arithmetic completed, plane geometry, algebra up to the end of equations of the first degree); general sciences (elements of zoology, botany, geology, physics, chemistry—their application to hygiene); linear and freehand drawing.

The time-table determining the number of hours assigned to each subject runs as follows:

TABLE II
TIME SCHEDULE OF THE FIRST CYCLE OF SECONDARY SCHOOLS FOR BOYS

SUBJECTS	PERIODS OF INSTRUCTION BY YEAR		
	I	II	III
Persian.....	5	5	5
Religion.....	1	1	—
Arabic.....	3	3	3
French or English or German or Russian.....	6	6	6
Mathematics (Arithmetic, Algebra, Geometry)...	4	4	5
General Sciences and Hygiene.....	2	4	4
History and Geography.....	4	4	4
Drawing.....	2	2	2
Calligraphy.....	1	1	1
Total per Week.....	28	30	30
Physical Training.....	Half an hour a day		

The present curriculum for the girls' schools was approved by the Higher Council in August, 1928, and includes more activities than does the curriculum for the boys' schools, as may be seen in Table III on the following page.

The students who have completed the work of the First Cycle of the secondary schools must take a State examina-

TABLE III

TIME SCHEDULE OF THE FIRST CYCLE OF SECONDARY SCHOOLS FOR GIRLS

SUBJECTS	PERIODS OF INSTRUCTION BY YEAR		
	I	II	III
Persian.....	5	5	5
Morals.....	1	1	1
Religion.....	1	1	1
Arabic.....	1	1	1
History and Geography.....	3	2	2
Arithmetic.....	2	2	2
Geometry.....	—	—	1
Object Lessons, Hygiene, and Child Care.....	1	2	2
Foreign Language *.....	4	4	4
Household Arts.....	—	2	2
Calligraphy.....	1	1	1
Drawing.....	2	2	2
Household Practice (Cooking, Sewing, Laundry).....	6	6	6
Physical Training.....	2	2	2
Total per Week.....	29	31	32

* The foreign language is required only of those girls who intend to pursue their studies beyond the First Cycle.

tion if they wish to have a certificate of their study. This takes place twice a year, in June and September, and consists of three parts—written, oral, and practical. No one may be admitted to the second and third parts of the examination without having passed the first.

The written examinations for boys and the time assigned to each subject are fixed by Art. VI of the Regulation on State Examinations of March 18, 1930, and are as follows:

Composition	1½ hours
Spelling.....	30 minutes
Foreign Language Spelling.....	30 minutes
Themes and Versions.....	1 hour
Mathematics.....	2½ hours

The oral examinations for boys bear on Persian, Arabic and religion, foreign language, mathematics, general sciences, geography, and history.

Art. VII of the Regulation determines the subjects of the girls' examination for the First Cycle. The written part consists of the following:

Spelling	30 minutes
Composition	1½ hours
Arithmetic	1½ hours
Household Arts	1 hour
Hygiene and Child Care	1 hour

Those who intend to continue the Second Cycle of the secondary schools must also take:

Foreign Language Spelling	30 minutes
Themes and Versions	1 hour

The oral and practical examinations are on Persian, arithmetic, household arts, hygiene and morals and child care, history of Persia, geography of Persia, religion, and sewing. The pupils who intend to pursue their studies in the Second Cycle have, moreover, to take an examination in a foreign language.

THE SECOND CYCLE

Once the student has secured the First Secondary Cycle Certificate, he is allowed to enter the Second Cycle. But here he must choose his future career, for each of the courses offered leads to special institutions of higher learning, and preparation for entrance to these is precisely the aim of this Cycle. The Section of Letters gives access to the School of Law and Political Sciences, to the Divisions of Literature and Philosophy or History and Geography of the Teachers College or Faculty of Letters. The Section of Sciences opens the road to the School of Medicine, the School of Agriculture, the Military Academy, the Faculty of Sciences, or the three scientific Divisions of the Teachers College (Mathematics, Physics and Chemistry, Biology). Graduation from the Commercial Section will give the right of entrance to the

Higher School of Commerce whose establishment is being planned.

Girls have only two choices to make on entering the Second Cycle—either the teaching career or the General Cultural Course, which may lead to the School of Midwifery.

Among the boys it is the Science Section that has the greatest repute and favour, a fact that shows the tendency of the Persian youth towards the scientific studies, as opposed to the literary and philosophic studies that were pursued in the past. In June, 1929, there were twenty-six secondary schools for boys having Second Cycles, and in all of them there were only three sections for Letters and one for Commerce, while all the rest were for Science.

The subjects taught in the Letters and Science sections and the number of hours per week assigned to each of them are prescribed in the course of study dated July 16, 1928, already referred to. The following table shows their distribution.

TABLE IV

TIME SCHEDULE FOR THE SECOND CYCLE OF SECONDARY SCHOOLS FOR BOYS

SUBJECTS	HOURS OF INSTRUCTION BY YEAR					
	Science			Letters		
	I	II	III	I	II	III
Persian Literature.....	2	2	1	5	5	5
Mathematics.....	6	9	10	—	—	—
Physics.....	3	3	3	—	—	—
Chemistry.....	3	3	3	—	—	—
Biology.....	2	2	2	—	—	—
Foreign Language.....	6	6	6	6	6	6
Arabic.....	—	—	—	4	4	4
History.....	2	—	—	4	4	4
Geography.....	—	—	—	3	3	3
Philosophy.....	—	—	—	—	—	3
Foreign Literature.....	—	—	—	—	—	1
Mechanical Drawing.....	2	2	2	—	—	—
Drawing.....	2	2	—	2	2	—
Total per Week.....	28	29	27	24	24	26

In extent and amount, the curriculum of this cycle is about equivalent to that of the French *lycée* or German *Ober-realschule*, in so far as science (physics, chemistry, biology, mathematics) is concerned; in foreign language it is required that the student know as much as an elementary school graduate of the country in which the language is spoken. In Persian literature, a fairly comprehensive course covering all periods is taught. History includes a detailed account of Persia from the Arabic invasion to the present time; history of the world from 1453 is prescribed in the course of study. The program of geography includes physiography, and the geography of Persia, of her neighbours, and of the Great Powers.

Table V shows the subjects taught in the Second Cycle of secondary schools for girls, with the number of hours prescribed for each, as designated by the course of study

TABLE V
TIME SCHEDULE OF THE SECOND CYCLE OF SECONDARY SCHOOLS FOR GIRLS

SUBJECTS	HOURS OF INSTRUCTION BY YEAR	
	I	II
Persian.....	4	3
Arabic.....	3	3
History and Geography.....	4	2
Algebra and Geometry.....	4	4
Physics and Chemistry.....	3	3
Biology.....	2	2
Foreign Language.....	4	4
Sewing.....	2	—
Calligraphy.....	1	—
Total per Week for the General Course.....	27	21
Psychology.....	2	—
Principles and Techniques of Teaching.....	—	2
Practice-Teaching.....	—	12
Total per Week for the Normal Course.....	29	35

approved by the Higher Council of Education in August, 1928.

Examinations. To advance from one class of the Secondary Cycle to another requires the successful completion of the lower year, which is shown by the results of three quarterly examinations prescribed by the seventh chapter of the General Regulation on Schools, dated January, 1930. The final examinations that crown the secondary studies are taken before an official board according to the provisions of the Regulation on State Examinations of March 18, 1930.

The board of examiners for the Second Cycle examinations is appointed in Tih-rān by the Minister of Education on the recommendation of the Public Education Department; in the provinces, by the Director of Public Instruction. Members of this board must be selected from among the professors of higher institutions or the full professors of secondary schools who have taught at least three years in the Second Cycle.

The examinations consist of two parts, written and oral, and admittance to the second depends on passing the first. The most important of the secondary examinations are those of the Science and Letters Sections.

Art. IX of the Regulation prescribes the subjects of examinations of the Science Section and assigns the time for each as follows (the figures in parentheses indicate the coefficients or weights attached to each subject):

Persian Composition	1½ hours (2)
Foreign Language Essay	1½ hours (1)
Foreign Language Spelling	½ hour (1)
Physics	1½ hours (3)
Chemistry	1½ hours (3)
Biology	1½ hours (2)
Mathematics (in two sessions)	7 hours (2 plus 5)
Mechanical Drawing	2 hours

The oral examination covers these same subjects, except, of course, mechanical drawing, which is taken at the same time

as the written part, but the mark for which is included with the marks of the oral examination (a fact that explains the absence of a coefficient in the above list).

Art. X indicates the examination subjects of the Letters Section, which are covered in the oral examination also:

Persian Composition	2 hours (4)
Foreign Language Spelling	1½ hour (1½)
Foreign Language Essay	1½ hours (1½)
Philosophy	1½ hours (1)
History	1½ hours (3)
Geography	1½ hours (3)
Arabic Theme	1 hour (1)

Each of the written examinations has a special weight by which the mark given is multiplied before the average is taken. These weights, called coefficients, are prescribed by Art. XI of the Regulation and are enclosed in parentheses in the above lists. A similar form of examination exists for the Commercial Section.

The examination paper on Persian prescribes a knowledge of the development and explanation of sayings and words of great writers and an essay on some ethical principle. For instance, in 1929 five verses from Sa'di's *Būstān* (Orehard) were given to be developed and commented on. Their translations follow:

A drop of rain fell from a cloud and became ashamed when it beheld the vastness of the ocean.

Saying: "When the ocean is, what am I? If it be, truly I am not."

When it regarded itself with the eye of humility, a shell cherished it with fervour in its bosom.

Fortune caused its work to reach the place [of honour] where it became the famous royal pearl.

It obtained loftiness, in that it became low; it knocked at the door of non-existence until it became existent.

In mathematics in the first session the students have to solve a problem of descriptive geometry in making a design;

in the second session they have to solve two problems of algebra, trigonometry, and mechanics and to demonstrate a theorem in geometry or conics. In physics and chemistry they have to solve a simple problem and to develop a question that has been treated in class.

In history the subject is divided into two parts: a question on world history and one on Persian history. Usually, students are asked to compare two periods of history or to show the rôle of Persia in a world problem of the past. The foreign language paper in composition is the description of a market, a town square, or a trip to the country. The use of a dictionary in the language alone is permitted.

Second Cycle examinations for girls are on the following subjects, which are not weighted:

Persian Composition	1½ hours
Mathematics	2 hours
Foreign Language Spelling	½ hour
Foreign Language Essay	1½ hours
Physics, Chemistry, and Biology	2 hours
Principles of Teaching (only for Normal School Section)	1½ hours

In the oral examination, the candidates of the Normal School Section must take courses in Persian, Arabic, history, mathematics, and foreign language, which are taken by all the others, in addition to psychology and practice-teaching.

The Second Cycle Certificate. The requirements of the Second Cycle examinations are rigid. In 1929, only thirty-two per cent of the students in the sixth year of secondary schools passed the examinations. Thus the standard is kept high, and the Second Cycle Certificate is considered in European universities as equivalent to the French *baccalauréat*, and its holder is admitted to them without examination. Besides the right of entrance to a university, the certificate automatically carries with it the reduction of compulsory

military service from two years to one; it confers also a great number of social and public privileges, such as the right to teach in the First Cycle of secondary schools, priority for admittance to competitive examinations for scholarships abroad, entrance into government service, and so on.

The secondary school teachers. From the very beginning of the Revolution importance has been given to secondary school teachers. Their salaries have been much higher than those of elementary schoolmasters and their social positions, also, have been of greater consideration. The Normal School of secondary level, created in 1918 and intended to prepare elementary school teachers, was by force of circumstances devoted to the preparation of teachers for the First Cycle of the secondary schools. In 1928 it was transformed into an institution of higher learning comprising a Faculty of Science and a Faculty of Letters, under the name of Teachers College, which has to prepare teachers for both the First and the Second Cycles. Only the holders of the Second Cycle Certificate are admitted. The course is three years in length and leads to the *Licence* degree in one of the following five Divisions: (1) Literature and Philosophy, (2) History and Geography, (3) Mathematics, (4) Physics and Chemistry, (5) Biology.

According to the Regulation on the Selection of Teachers of 1926, the teachers of the First Cycle must have a Second Cycle Certificate or pass an equivalent examination; those of the Second Cycle must have a degree at least equal to the *Licence* in the subjects they intend to teach. But it must be noted that neither in the Normal School nor in any Regulation is provision made for the *training* of teachers. All that is required is a certain amount of knowledge.

The graduates of the Normal School did not enjoy tenure and most of them were appointed by contract, while those of the Teachers College have a special status voted by Parliament in December, 1929. The Ministry of Education has to appoint them in the public secondary schools. They

begin with grade 4 of the Civil Service ladder without passing through the first three grades, and they remain in the fifth grade only two years, instead of three. They have all the privileges of the Civil Service Law, such as tenure, the right to promotion, retirement pensions, and so on. Lastly, it must be pointed out that according to the same law, a number of scholarships, at least fifteen, must be awarded each year for the maintenance of needy students of that institution.⁶

No provision is made for preparing teachers for the Second Cycle of secondary schools for girls. They are now taken from among women who have studied abroad or from among experienced teachers of secondary schools for boys.

Scholarships. According to Art. XXVII of the Fundamental Law on Education of 1911, the admission of free students to the secondary and higher institutions is to be regulated by a special law. As the Law on the Higher Council of Education, voted ten years later, entrusted to this council the duty of handling the matter, a Regulation was promulgated in the summer of 1927 concerning the fees to be paid in secondary and higher schools and the exemption from fees of certain groups of students. These groups include the first ten per cent of the graduates of elementary schools of each locality in case they are needy, the children of teachers with a number of years of service, and the children of any official who has been killed or who has lost a limb while on duty. However, since 1928, special provision has been made in the budget ⁷ of the Ministry of Education to distribute maintenance scholarships to the needy students of the Second

⁶ There is no tuition fee for the students of the Teachers College if they pledge themselves to serve the State in a public secondary school when they shall have graduated (Regulation of March 8, 1930, approved by the Education Committee of Parliament in accordance with the law of December, 1929, mentioned above).

⁷ In the budget voted by Parliament it was mentioned that the award of these scholarships shall be made according to a Regulation to be approved by the Education Committee of Parliament. The Regulation was approved by the Education Committee on August 3, 1928.

Cycle of secondary schools of Tihṛān who pass a competitive examination held once a year.

D. VOCATIONAL EDUCATION

Vocational education on the secondary level is of recent origin in Persia and is given free of charge.

Each Ministry has created a vocational school according to its need. The Ministry of Agriculture (now called the Ministry of National Economy) has opened a College of Agriculture, which has a secondary and a higher Division, with the secondary one of the same level as the Science Section of the Second Cycle. It has also a School of Dyeing to prepare experts in carpet dyeing, as well as a School of Fine Arts to give instruction in rug designing. The Ministry of Post and Telegraph has a school for training telegraph clerks; the condition of admission is the possession of the First Cycle Certificate. The Ministry of War admits students with the same qualification to its technical Arsenal School.

The greater number of vocational schools are under the Ministry of Education. To the School of Medicine is attached a School of Midwifery held in the Women's Hospital of Tihṛān, a School of Pharmacy to train druggists and pharmacists, and a School of Dentistry. A School of Music, which was originally founded to train leaders of military bands, has widened its scope since 1928 and with its new organization is introducing harmony into its curriculum and bringing about changes in Persian music. The most important of all vocational schools are the two institutions established in the last few years in Tihṛān and Shīrāz. They are both industrial schools, and their technical teachers are German.

The technical school of Tihṛān has four divisions. The first is a trade division admitting elementary school graduates and giving four years of instruction in Persian, German, physics, arithmetic, and either woodwork or ironwork. The

second and third divisions, together, require seven years and are almost equivalent to the First and Second Cycles of secondary schools, with this difference, that the German language is taught intensively and that from five to ten hours a week are spent on industrial and laboratory work in order to prepare the student for the fourth division. The course of this last division is two years, and all the time is used to teach mechanical engineering or pharmacy.

The applications for entrance into this school are so numerous that the students are selected on the basis of a competitive examination open to those who hold the Elementary School Certificate. The graduates of the first division have thus far been sent to Germany for twelve to eighteen months, and on their return have been engaged in the service of the Railways. The Technical School of Shīrāz has for the present the Trade Division, but the intention is to develop it gradually.

It must be noted here that the municipalities of the larger cities, such as Tīhrān and Rasht, have special institutions for orphans in which some kind of trade, such as carpet weaving, is combined with a program of elementary studies.

E. HIGHER EDUCATION

Thus far Persia has no university, as such. There are a number of institutions of higher learning: some of them are under the jurisdiction of the Ministry of Education; the remainder, under the control of other Ministries. There is a large Military Academy, created by the Shāh when he was Minister of War, to which are attached an elementary and a secondary school. This Academy admits either the graduates of its own secondary school or those who hold the Certificate of the Second Cycle (Science Section) of the secondary schools. It is a free institution and provides also board and lodging. The course is two years in length and leads to the commission of Second Lieutenant in Cavalry, Infantry, or Artillery.

The College of Agriculture, founded in Karaj, a beautiful village twenty miles to the northwest of the capital, on the river bearing that name, has a practical course, a secondary course equivalent to the Second Cycle of secondary schools, and a two-year course on a higher level. This last course has been introduced recently, and a few French professors have been engaged for it. The College is under the supervision of the Ministry of National Economy.

Under the Ministry of Education are the School of Medicine, the School of Law and Political Sciences, the Teachers College or Faculty of Science and Letters. Each of these schools has a Director appointed by the Ministry. All regulations concerning the organization of courses and the examinations are proposed by the Faculty through the Director to the Ministry, which, in turn, submits them to the Higher Council of Education. The professors are appointed by the Ministry. No student is admitted unless he holds a Certificate of the Second Cycle of secondary schools relating to the particular branch of study which he is pursuing. The School of Medicine has a one-year Premedical Course and five years of professional training, one of which must be spent in internship in a hospital. All the members of its staff are Persian except the professor of bacteriology, who is at the same time the Director of the Pasteur Institute and is French. The School confers the degree of Doctor of Medicine and Surgery.

The School of Law and Political Sciences has a four-year course, at the end of which the students who have passed the annual written and oral examinations receive the degree of *Licence* in Law or in Political Sciences. The school has now on its Faculty three French professors, and the graduates are admitted to French universities to work for the Doctor's degree. The organization of the Teachers College has been described in the preceding pages and need not be repeated here. At present it has among its teaching staff five French doctors and *agrégés* and a German professor from Berlin University.

Scholarships. Although higher education is not free legally, in practice it is. The Regulation on Fees of 1927 exempts from the payment of tuition the first twenty per cent of the needy students who have passed the examinations of the Second Cycle of secondary schools of each "county" or province, as well as the sons of teachers with a number of years of service or the sons of any official who has been killed or who has lost a limb while on duty. The same Regulation fixes the annual fee at three hundred Krans. Needy students who pass a competitive examination in accordance with the Regulation on Scholarships of August 3, 1928, receive not only free tuition, but also maintenance allowances during their whole period of study.

Higher education in foreign countries. Since the schools of higher education have not been able to meet the needs of the country and the quick development and progress of Persia has required the preparation of a great number of leaders in all branches, the situation has been met for the moment by sending students abroad. Each ministry has the right to select a certain number of students in accordance with its own needs. Each year about two hundred are sent, one half of whom are selected by the Ministry of Education, and the other half by the Ministries of War, Roads and Highways, Justice, Posts and Telegraph, National Economy. The candidates are almost always selected on the basis of competitive examinations taken by students from all parts of the country.

The law of May 23, 1928, prescribes that the competitive examinations shall not be of lower level than the State examinations of the Second Cycle of secondary schools. It provides that the branches to be studied abroad shall be determined by the Council of Ministers. Thanks to the persistence of that patriotic leader of the Revolution, Taqī-Zādeh, then Member of Parliament, the Persian Representative to the Sesquicentennial Celebration of Independence of the United States, a paragraph was inserted in the law to the

effect that thirty-five per cent of the students should be sent for Education. The other branches of study voted for 1929 by the Council of Ministers, with the number of students for each branch, were as follows:

Medicine.....	8	Chemistry.....	3
Ophthalmology.....	4	Electricity.....	5
Surgery.....	4	Mining.....	5
Veterinary Surgery.....	5	Roads.....	8
Dentistry.....	3	Port Engineering.....	4
Agriculture.....	5	Law.....	3
Forestry.....	2	Finance.....	3
Mechanics.....	3	Total.....	65

For each group of those branches that require the same preparation for the successful pursuit of study abroad, a special set of examinations is arranged. The choice of the country to which the student will be sent depends upon the foreign language he knows. Students are usually sent to France, Germany, Belgium, Switzerland, England, and the United States. The Ministry of Education maintains a special office in Paris under the high direction of Husayn Khan 'Alā, the energetic and patriotic Envoy of Persia to the Elysée, Persia's former Plenipotentiary Minister to the United States, to whose presence in the French capital is due largely the sending of hundreds of students to France. All the expenses of travel and study are paid by the Government for the length of time necessary for the candidate to complete his course. In turn, he takes a pledge to conform to the provisions of the law and either to serve the State, when he shall have graduated, for twice the number of years during which he enjoyed the scholarship grant, or to return the total amount received.

It is not necessary to repeat here what was said in the second chapter about the hundreds of Persian students sent to foreign countries by the aristocratic and well-to-do classes.

Foreign institution. Above the American elementary and high schools that have existed in Persia for half a cen-

ture, there is one American college in Tihṛān, which has been founded recently and which has grown very rapidly. It has now a large enrolment and in the last four years has granted a number of Bachelor of Arts degrees.

Religious colleges. These colleges, which were the only institutions of higher learning before 1851, have declined gradually to the present day. Out of the huge endowments left for them, only a very small portion is being spent for educational purposes; the remainder is being disposed of by the 'ulamā, who are in charge of them. Out of tens of thousands of students whom they lodged and maintained through special stipends, they had only 5,532 in 1929.

The religious colleges are under no general rule; each donor in the deed of benefaction expressed his wishes, which are to be carried out by the person in charge of the college, usually a clergyman. Most of the branches that were taught, such as medicine, mathematics, natural sciences, are being gradually dropped; Persian and Arabic languages and literature, theology, logic, exegesis, metaphysics, and Muhammadan laws continue to be retained. Two laws, which have been passed since 1925, have deprived these colleges of the complete independence that they had enjoyed since their foundation. The Compulsory Military Service Law of May 28, 1925, prescribed that a student of a religious college could be exempt from military service if he passed examinations before an official board appointed by the Government. The Law on the Uniformity of Dress, passed December 28, 1928, provided that a student of religion could be permitted to wear the traditional costume if he passed an examination. These two laws have brought these colleges under the supervision of the Ministry of Education, which has set up rules and regulations for the examinations.

F. PHYSICAL EDUCATION

Though physical education had enthusiastic supporters from the beginning of the Revolution, it did not enter the

official curriculum until ten years later. It was only in 1925 that a Normal School for Physical Training was created. In 1927 when Tadayyun, Speaker of Parliament, became Minister of Education and began to found elementary schools on a large scale, he felt the necessity for making physical education compulsory. Consequently, a law was passed requiring daily physical exercise in all schools, at first in the larger cities, and gradually, within three years, in all parts of the country. Owing to lack of funds and teachers the law has been carried out only to some extent and only in the large towns. In small towns, if the teacher has some knowledge of gymnastics, he puts it into practice; otherwise physical exercise is not provided.

The elementary schools have two hours a week of physical education, and the First Cycle of the secondary schools has three hours. The course consists chiefly of military drill and Swedish exercises. Students of the Second Cycle are invited to join football teams. In Tihirān, the Ministry has provided extensive grounds which may be used by all city schools for athletics.

The Normal School for Physical Training has a course of two years and admits students who have graduated from the First Cycle of secondary schools. Because of the neglect of elementary school teachers, the Normal School has a small attendance. A Boy Scout movement was started five years ago, but the Ministry of Education has not supported it heartily and it is still in its infancy. Except for a few girls' schools in the capital, the rest of the schools have no physical education at all, although it is provided for in the curriculum of both the elementary and the secondary schools.

G. ADULT EDUCATION

The Ministry of Education is doing less than other Ministries in the field of adult education. However, it gives a subsidy to a number of adult classes, the purpose of which is the reduction of illiteracy. It has also organized in different

cities provisional classes for the advancement of elementary schoolmasters. A great number of students in religious colleges are adults who work and earn their living at the same time that they pursue their studies.

The Ministry of War, by virtue of the Compulsory Military Service, not only educates tens of thousands of persons every year, but also has organized a number of classes to teach reading, writing, and arithmetic to adults. To prepare registrars and judges, the Ministry of Justice is conducting adult classes of a higher level, in which many hundreds of officials and graduates from secondary schools study at night, and, after passing examinations, are appointed to the courts service.

H. PERSIAN SCHOOLS ABROAD

In order to preserve Persian culture, and remembering that Persia has been for many centuries like a torch in Western Asia, Persian colonies of the neighbouring countries have established schools for themselves. The Ministry of Education has helped them financially and by sending Persian textbooks and teachers of Persian, history, and geography of Persia. In 1929 these schools numbered thirteen and were distributed as follows:

Mesopotamia	5
Caucasus and Turkistān	4
India	3
Constantinople	1

The total number of pupils enrolled in all of them was about 2,500.

These schools have a curriculum that is a combination of the local requirements and the Persian course of study. Some of their graduates receive scholarships to pursue their studies in Tih-rān.

I. STATISTICS

The following table is a summary of statistics published in the Yearbook of 1931, issued by the Ministry of Education.

It refers to all schools except those under the supervision of the Ministry of War. The figures relate to the end of the academic year 1928-1929.

TABLE VI
STATISTICS OF SCHOOLS

TYPES OF SCHOOLS	NUMBER OF SCHOOLS	NUMBER OF TEACHERS	NUMBER OF PUPILS
<i>Maktabas</i>	1,890	1,974	35,931
Public Schools	679	3,122	58,680
Private Schools	343	2,359	44,045
Foreign Schools	50	493	7,715
Religious Colleges	321	349	5,532
Total	3,283	8,297	151,903

According to this table, the modern institutions, including the private and the foreign schools, had, in 1928-1929, 110,440 pupils, who were distributed thus:

Elementary Schools	100,612
Secondary Schools	9,549
Higher Schools	279

The great disproportion in the number of students of higher education points to the fact that they are being educated elsewhere—in foreign universities of Western Europe and America.

CHAPTER VI

CRITICISMS AND NEEDS OF PERSIAN EDUCATION PROPOSALS FOR MEETING THOSE NEEDS

THE Persians have a great number of valuable qualities that are the outcomes of their education, but it is not the purpose of this chapter to enumerate them. There are scores of books on the subject; if mention is made only of one, written by an English missionary¹ who did not like the Persians, it is on the principle of an Arabic proverb that "Virtue is that which is acknowledged by foes." The author attributes to the people of Persia loyalty to causes and individuals, strong character, open-handedness, good-nature, courage, affection, hospitality, humaneness. But the defects and weaknesses of Persian life and character must also be pointed out, because any serious examination of proposals intended to change and improve the education of a free people must be critical in its essence.

A. IDEALS OF THE PERSIANS

Now what are the ideals of the Persians? They may, perhaps, be summarized as follows:

1. Persians desire to have a country strong and independent to preserve their entity and their national life.
2. They wish to have a Persia prosperous through scientific development of her natural resources in agriculture and mines, and through exchange of those products with other countries.

¹ Malcolm, Napier, *Five Years in a Persian Town* (London and New York, 1905). Another excellent book is *A Year Amongst the Persians*, by Edward Granville Browne, Second Edition (Cambridge, 1926).

3. They desire healthy citizens, able to earn their living, to enjoy life, and to contribute to the enjoyment and happiness of their fellow-citizens.
4. They aspire that Persia have a place of honour among the nations of the earth by contributing the country's best to the culture of the world.
5. They seek with the blessing of God to harmonize, at the same time, the principles of the Muhammadan Religion with the requirements of the time and with the needs of intercourse with other beliefs of mankind.

Aims of education. Any scheme of education that does not provide for the attainment of these ideals is doomed to failure, a failure that is all the more imminent since Persia's neighbours—Russia with her Five-Year Plan, Turkey with her radical methods of Westernization, India with her continuous unrest—are undergoing rapid changes and making progress which, because of propinquity and other circumstances, may exercise considerable influence on the land of the Lion and the Sun. Persian education must create national solidarity through appreciation of the common culture and the spiritual heritage and capital of the Nation's past. It must form in the Persian citizen good habits of work, both intellectual and manual. It must train the youth to collect facts, to analyse problems, to think independently, and to judge for themselves. It must make the young people realize that God's blessing is acquired by righteousness and tolerance. Finally, it must make the rising generation appreciate and understand the worth of co-operation, home-membership, social service, and world understanding.

It follows that an educational program must be built upon the following aims:

1. To create in the minds of the people a living consciousness of the past by showing the great achievements of the race during its long existence, in spite of great calamities and misfortunes, wars and struggles.

2. To train boys and girls to become good citizens of modern Persia, that is, to share those ideals which are the ideals of the Nation, and to co-operate with their countrymen for the attainment of those ideals. To train the girls to be worthy mothers of the coming generation, upon whose education rests the future of the Nation.
3. To teach by precept and by example that God extends his blessings to those who have good thoughts, good words, and good deeds, which are the bases of righteousness and tolerance.
4. To teach the rural people and the tribes how to live, how to make a home, how to furnish it, how to prepare food and clothing, how to prevent diseases and to acquire health habits; in other words, how to live may be more important than mere learning of the rudiments of literacy.
5. In secondary schools and in institutions of higher learning and the university the gifted youth must be trained for leadership and service in the State. They must be given a vision of Persia's place, past and present, in the world, with the ideal of leading the country in culture, science, technology, business, statesmanship, and government to such a height as befits a progressive State.
6. In special schools those skilled workers who are to lead in their callings must be trained for vocational efficiency and must be given a sense of their responsibility.
7. The promotion of health and healthful sports must be stressed in all schools.
8. Finally, the youth must be trained to use their leisure time intelligently by aesthetic activities (paintings, songs, music, dramatics, and plays), by social activities (visiting, parties, receptions, competitive games, clubs), by pleasure in reading, by intellectual investigation, and by constructive activities.

B. OBJECTIONABLE OUTCOMES OF THE PRESENT SYSTEM
OF EDUCATION

Fate. A study of these objectives furnishes a basis for critical examination of the present system of education. The first defect is the belief in Fate, a superhuman power that regulates the work of man, that presides over and decides upon the destiny of each individual. Persian literature abounds in evidences of that belief, and as translations of most Persian poets are available to American readers, no effort will be made to quote them here. But in order to show how this kind of defeatist literature kills initiative, shakes faith in human power, destroys confidence in the future, two verses of Sa'di are here translated. He says in the *Gulistān* (Chapter III, Story 27):

If two hundred talents are hanging over each one of thy hairs, those talents are of no use when Fortune is bad;

or again (Chapter VIII, Wisdom 70):

Fate will not change, even if thousands of lamentations and sighs come out of one's mouth as signs of thanks or complaint.

To uproot this unwholesome belief in Fate, which is a strong obstacle to effort and progress, selections must be made of Persian literature for schools, and all the parts that are incompatible with the development by man of faith in his power should be omitted. More science and constructive activities should be taught to show that man, through his thinking, can dominate both nature and that invisible power called Fate or Destiny.

Docility. The second outcome of the present system of education is extreme docility. This defect, which is inherited from the past, has been so conspicuous that it is mentioned repeatedly by Herodotus. He found that one of the chief faults of the Persian was "a tameness and subservience in all his relations towards his prince, which seem to

moderns almost incompatible with real self-respect and manliness.”² In another passage the author observes that “an absolute unquestioning submission . . . was, by habit and education, so ingrained in the nature of the people that a contrary spirit scarcely ever manifested itself.”³

The whole history of Persia bears out these statements: whenever there has been a great leader, whether it was Cyrus the Achemenide, Ardishīr the Sassanian, Ismā‘īl or ‘Abbās the Safavide, or Nādir the Afshār, Persia has risen to the pitch of glory and zenith of power; otherwise she fell under the yoke of a mighty invader, Alexander the Macedonian, the Arabs, Changīz the Mongol, and Tamerlane. The regeneration of Persia under the leadership of Rizā Shāh Pahlavī is another striking fact that proves that only great men have been able to lead the Nation towards its destiny. But in order to maintain a continuous national life based on democratic principles, a purpose that is the clear intention of the Constitution of 1906, in order to have a government taking its power from the people, Persia must change her attitude towards youth: at home the parents must regard their children as individuals worthy of consideration, not as creatures made to obey their wills; at school that harsh discipline described in Chapter III that kills personality must be replaced by self-government, or, at least, by sympathetic respect for the individual.

Individualism. The Persians are not generally reputed to be fond of organizing clubs, participating in social work, developing co-operative enterprises, creating companies, forming associations—in a word, they are not known to be used to working together. There are many reasons for this condition; one is the absence of the fair sex in society; another is the complete absence of any organization in school that might accustom them to co-operation. Everyone works for himself; everyone follows his own way. Most of the

² Rawlinson, George, *The Seven Great Monarchies of the Ancient Eastern World*, Vol. II, p. 319 (Chicago, 1875). ³ *Ibid.*, p. 320.

clubs, societies, and even hotels that have been created in recent times have been closed on account of lack of attendance or the small number of members or customers. The Arabic saying, "Hide thy gold, thy whereabouts, and thy Faith," is rooted deep in the Persian mind. But modern life does not admit such individualistic ways. Through the extra-curricular or corporate activities, the schools must develop in the Persian youth the desire and habit of working with others, and must show them the benefits of association and the dangers of isolation and individualism.

Contempt for industrial pursuits. Before the creation of the modern schools each child was generally brought up to take the place of his father. Since the introduction of State examinations in 1911, each graduate of a secondary and even of an elementary school has been ambitious to have a desk in some office of the Government. He considers industrial and commercial pursuits unworthy of a scholar who has succeeded in obtaining a State Certificate. Manual work is looked upon entirely with contempt. The holder of a diploma would starve or perhaps accept the meanest clerical position, rather than go on a farm and engage in work with his hands. Since the Civil Service Law provides for tenure, promotion, and pensions and confers authority and prestige on even the clerk who handles the mail, each family has before it the ideal of preparing its sons for public employment. As the number of vacancies is limited, efforts are constantly being made to bring about the dismissal of some official in order to secure his place. The Government, realizing the danger of such competition for Civil Service positions, has gradually diminished the advantages accorded by law to officials: the number of hours of work per day has been almost doubled; leaves of absence are seldom given; promotions are delayed from year to year; increases of salary have been made extremely difficult to secure; a body of inspectors has been appointed to investigate any complaint brought against an official; a special tribunal has been set up to try any Gov-

ernment official for misconduct and graft, and so on. Although these measures have been effective to some extent, they do not seem to reach the root of the trouble. The evil appears to come from three sources: the first is the whole system of centralization; the second is the curriculum and the methods of instruction; the third is the lack of private economic enterprises. For reasons stated elsewhere, there can be no proposal for decentralization; this is, for the present, completely out of the question. The scarcity of non-official employment is due, in fact, to the curriculum and methods used in schools. In institutions where there is absolutely no manual work, where no encouragement is given to manual work, where the emphasis is placed upon literary study alone, where the teacher urges his pupils to work for good marks in order to become a Cabinet Minister or at least a head of department—in such institutions how can it be expected to have graduates who condescend to carry their own suitcases or brief-cases, to polish their own shoes, to brush their own clothes, to go marketing for their own food, and *a fortiori* to wear overalls and dig the ground or clean a motor car?

Superstitions. Another outcome of education that has been chiefly inherited from the past is a mass of superstitions taught to the child as soon as he can sit at his mother's knee. These superstitions are stronger and more numerous in rural districts and remote parts of the country than in large cities. The number thirteen is considered to be of bad omen, and, in the same way that many high structures in the United States have no thirteenth floor, there is in Persia a secondary school principal who has changed the street number of his house from 13 into 14—1! The student whose rank number in the examination room is 13 is certain that he will fail! When a Persian without modern education is about to begin a work and somebody sneezes once, he postpones the task or gives it up; if the bystander sneezes again, the work may be pursued without harm. Even some enlightened persons

have had this kind of superstition and rationalized to prove that they were right. For instance, a trip was arranged in 1929 with the late Sa'd-ud-Dawleh, former Prime Minister, trained as an engineer, who had been a former Persian Minister to Brussels for several years. At the moment of entering the motor car a servant sneezed. The old gentleman turned back to his house and tried to show by examples in his life that when attention is not paid to this "warning," the greatest dangers will ensue.

Chiromancy, astrology, communication with the *jinn* (superhuman beings mentioned in the Qur'ān) and similar practices still exist in remote parts of the country. The great majority of villagers and even a good part of the uneducated townspeople believe that prayers can take the place of action. Have you any particular wish that you want fulfilled, go to the priest or prayer-writer and ask for a written prayer. Keep it always with you. The cure for any disease is to have a paper filled with prayers; any "evil eye" can be made ineffective through written prayers that you carry with you.

These examples are enough to show that in spite of the war of the Government against individuals who live on the superstitions of the people, there must come a real fight through education. Not only must the absurdity of such beliefs be shown in schools, but also the teaching of science and scientific method must be so stressed that the pupils will find out themselves that the age of superstitions is passed.

C. DEFECTS OF THE PRESENT SYSTEM—THEIR REMEDIES

1. Administration

The Higher Council of Education. The organization of the Council suggests that it is an administrative rather than an advisory legislative body, since, besides the Minister and his Under-Secretary of State, there are four members selected from within the educational staff, namely, two professors and two directors of secondary and higher institutions. Therefore, out of twelve members, half may be expected to

have the same opinion. Whenever any question arises, the lay members, not being specialists, usually accept the views of their colleagues. In its present form the Council has no technical influence, since all branches of higher or secondary education cannot be represented by four members. Elementary education has been looked down upon so much that it has no representative in the Council. If any effort were made to make it technical, it would, like the French *Conseil Supérieur de l'Instruction Publique*, become an excessively large body. On the other hand, it does not need to be technical, since even now its committees seek the advice of experts from without, a practice that could be continued even if all the members were laymen.

At present the Higher Council does not possess the necessary moral influence; those whose opinions usually count are school members, and are therefore under the jurisdiction of the Ministry of Education. It is commonly believed that whatever the Ministry desires to be voted is assuredly carried. It must also be said that professional members of any Board of Education have personal interests in most of the educational questions discussed and their decisions do not appear to be altogether unbiased.

This lack of prestige appears to have caused Parliament, in the last four years, to substitute its Education Committee for the Council. Many regulations, such as those on grants to private schools and on scholarships, which usually and legally should have been determined by the Council, were elaborated, by the express vote of Parliament, by its Education Committee.

The moral influence of a Council is necessary for its success. The following principles seem desirable to achieve that end and to meet another need, which is mentioned later in paragraph 3:

1. To raise the rank of the Council by having its members, who should all be laymen, appointed by the Prime

Minister on the recommendation of the Minister of Education, from among the highest personalities of the capital. Only lay members can command public confidence, have independent opinion, give thought to larger and more general problems, and be without personal interest.

2. Such a Council shall have only legislative duties of a general character, defined by law and pertaining to such items as curriculum and course of study, rules and regulations on schools, on examinations, on supervision, and the like. All the minor details shall be regulated by by-laws enacted by the Council and executed by the Ministry.
3. One of the duties of the Council shall be to give its advice on the appointment of expert directors for Public Education and Higher Education departments, and in case of their removal, the Minister, following his decision, shall state his reasons in the official session of the Council.

This last provision seems necessary in order to make stable the positions of professional experts; otherwise any constructive work would be rendered impossible.

The Ministry of Education. (a) *Triple Authority.* Three departments have to decide continuously upon educational matters. They are the Public Education Department (or Higher Education, as the case may be), the Personnel Department, and the Inspection Department. All three departments are sometimes called upon to decide on the same questions simultaneously, and often they do not agree; the result is the existence of constant conflicts among them—conflicts that make them inefficient and almost harmful to one another and to the whole educational organization. A glance at their duties, as defined in the Organic Law of the Ministry, makes this situation clear. If a teacher of an elementary school, for example, is to be appointed, his

professional qualifications must be determined by the Public Education Department, his standing under the provisions of the Civil Service Law must be investigated by the Personnel Department, and the actual existence of a vacancy without prejudice to any predecessor must be reported by the Inspection Department.

This triple authority must disappear, and the only way seems to be in their fusion. Four permanent departments seem to meet the present needs of the country, namely, Public Education, Higher Education, Religious Endowments, and Business Administration. Each of them must have a clerical force, or a division responsible for personnel, and an inspection staff of the size needed.

(b) *Bureaucracy*. Centralization has been misinterpreted in its purpose and scope; it has passed all limits, and, instead of being useful, has become a source of delays and endless "red-tape." In the capital, not only must the appointment of personnel be made and the approval of expenditure be sanctioned by the Minister, but all letters issued by various departments must be signed in neat copy, by him or, at least, by his Under-Secretary of State. In the provinces, the Director of Public Instruction has to refer to Tih-rān for instructions about everything. It would take too long to describe here some of the administrative channels through which a small matter must go before it is settled. It is enough to mention that it takes from two to four months for a provincial teacher to have his appointment approved by the Minister and his salary paid by the Financial Agent.

This kind of exaggerated centralization, which destroys all initiative and quenches all fire of leadership, is not peculiar to the Ministry of Education. Other ministries have made the same misinterpretation of the centralization of governmental activities.

For educational administration the main power should remain in the hands of the Minister, but, considering the

magnitude of the task, the extent of the country, and the need for local participation to finance elementary education, it is necessary that the Minister should delegate some of his powers to the directors of departments and to his provincial representatives.

In 1927 a law was enacted to organize provincial councils of education. In 1930 another law concerning town councils designated as one of the duties of the councils the support of local schools. The first law was not put into effect; the second is being carried out in some cities. It seems essential to organize these provincial councils and to give authority to the Director of Public Instruction to work with them, to co-ordinate their tasks with those of the town councils, and thus to create new sources of revenue for and local interest in education.

(c) *Lack of Stability and of Professional Experts.* It is not yet felt in Persia that professional experts are needed to direct education, just as it is not felt that trained teachers are necessary to instruct youth. Moreover, the Civil Service Law does not permit professional experts appointed by contract to do "administrative" work. Directors or heads of divisions must be appointed from the Civil Service List and, as was discussed elsewhere, only two categories of officials were admitted on that List. The result is that practically all those who are now on the List are either of the old school, or of such modern education as was available in Persia before the last decade, that is, before the application of the Civil Service Law. This law has closed the door to new persons with any professional education, and the law concerning the sending of students abroad, mentioned in the fourth chapter, does not satisfy the university graduates. Thus an enlightened Minister of Education cannot find and appoint a newly arrived professional man to an administrative position.

Since those who hold the office of Minister come and go with the political ebb and flow, not only are the positions of

Under-Secretary and Private Secretary unstable on account of their connection with the Minister—a fact which is recognized by law—but also the directors and heads of divisions are at the mercy of the Minister, who is allowed by the law to suspend temporarily any official for “administrative expediency” or to change his work as he desires.

It seems absolutely necessary to have a law enacted by Parliament to admit professional experts for the administration of education and to reward them adequately. This question is discussed in detail in the following pages. The provision that the Higher Council of Education recommend experts for Public Education and Higher Education Departments and that the Council be informed of the reasons for the removal of these experts will also ensure, to some extent, stability of tenure.

2. Curriculum and method. At the beginning of the Revolution, in 1906, when enthusiastic people set to work to open modern schools, no teachers were available other than students of Religious Colleges (except a small number who had been educated in the Dārul-Funūn or in the few new schools that existed before the Revolution) who had learned how to impart knowledge only through mediaeval methods. They taught as they had learned and were rarely corrected in their methods. The efforts made in the last decade to organize lectures on pedagogy and to publish educational reviews have had relatively meagre results. Except in the first grade, the pupil is generally engaged five hours a day in the class reading, writing, or counting. In elementary schools, for example, *he reads* the Qur’ān, the Persian textbook, the Persian grammar, the catechism, the book on morals, the object lessons, the books of geography and history, the books on Arabic construction and civics; in written work he has spelling, composition, calligraphy—and more written work and counting in arithmetic and *siyāq*. In the cities he also has physical drill twice a week. Each period is generally one hour in length, during which the

child has to sit absolutely still and motionless. If he dares to say a word to his neighbour, or worse still, to smile, he is harshly punished. To ask questions when the teacher is expounding is almost a crime, while to ask questions on other occasions is an impertinence.

The general method of instruction is thus exposition and lecture by the teacher, who seldom uses any object for demonstration and very rarely calls for any participation by the pupils. The best city teachers employ the Five Formal Steps of Herbart—preparation, presentation, association, generalization, and application. The last step is often ignored.

The content of the course of study in the three R's is more or less similar to that of the course of study in an advanced country, but the method of learning or acquisition is memorization. The prevailing practice is that the pupil must learn by heart Persian poems, the rules of arithmetic and grammar, the catechism, morals, civics, object lessons, history, and geography. He learns to read the Qur'ān without understanding it, since it is in Arabic; in the same way he reads the Persian textbooks without much explanation or discussion. It is almost universally believed that the function of the teacher is to transmit knowledge and skills and the function of the child, to cram them in.

No practical activity is provided in the curriculum—unless the movement of the hand in writing or of the arms twice a week in physical drill is regarded as such; no handwork—except two periods a week of sewing for girls. There is no music, no singing; there are no excursions—nothing of the sort!

In secondary schools for boys there is nothing but the study of books, interspersed with the taking of notes dictated by the teacher; recently, however, in some cities demonstration by teachers of laws of physics and chemistry and the solution of mathematical problems have been introduced.

In secondary schools for girls, household practice, physical

training, and child care are presented in the curriculum, but in many, chiefly the private schools, these courses are not carried out in practice. And yet, despite the curriculum and methods of instruction, Persia is able to send to the best universities of Europe many hundreds of students who win the highest grades in the most difficult examinations. Up to the present this situation has been fortunate and will supply Persia with the personnel needed for the liberal professions.

With the changing political conditions and with the recognition of the importance of an expanding economic development, new educational ideals are essential. Curriculum and methods must be selected with a view to promoting social aims and purposes. These aims and purposes must be determined by the needs of the community. The very fact that the same course of study is at present prescribed for towns, villages, and tribes, for hot and cold regions, for mountains and seashore, is enough to indicate that it has not been chosen with a view to social usefulness. The result is that the work in the schools is formal and lifeless, and the elementary school graduates do not know how to apply their store of learning to activities around them. Worst of all, they abhor manual work. Those who complete the secondary school course show no initiative, no aggressiveness; they cannot act and lead, but of bookish knowledge they have a great deal.

Such methods and curricula are also condemned from the point of view of modern psychology, which has shown that activity, physical as well as intellectual, is the essence of child life, that interest is the best stimulus for calling forth effort, that true learning must be accompanied by action. In the present curriculum there is almost nothing that appeals to the child, there is not the slightest real motivation or room for activity; but of drudgery and effort there is plenty, in reading what he does not understand and in memorizing what is of no real interest to him.

For twelve or fifteen years the child is compelled to submit

to the difficult tasks of the school, to load his memory with as many facts as possible, to acquire as much knowledge as he can in order that he shall lead a happy life when he is a graduate; and, just at the moment when he leaves the school, his real difficulties begin with the realization that he is not prepared for life. Dewey's theory that education and school are life themselves, that the child is *living* in school and that the best way to prepare him to participate in adult life is to ensure his participation in the life that is around him—that theory is totally unknown in Persia. Education, instead of stimulating development on the part of the child, instead of taking him as the centre of school life, instead of considering his capacity and interest, is a process of cramming informations and skills that are assumed to be useful to grown people.

It is true that the same process has prevailed until lately in Europe and America, but thanks to the power and influence of Dewey's philosophy in the United States and of the philosophy of other leaders in the European continent, the activity school is becoming more and more universal.

In Europe, under the name of *New Education*, *l'Ecole Nouvelle*, the movement originated at Abbotsholme, Derbyshire (England) as far back as 1889 and gradually spread to some parts of France under the leadership of Edmond Desmolin, author of *A Quoi Tient la Suprématie des Anglo-Saxons?*, to Holland, Belgium, Switzerland, Sweden, Bulgaria, and other lands. In Germany, particularly, it has achieved a quick and wide development with the *Arbeitsschule* (Activity School), advocated first by Kerschensteiner and Gaudig, and extended rapidly after the War. It promotes manual skill and manual expression through the construction of objects that appeal to the child; it develops the creative power of mind by fostering arts and crafts, free composition and poetry about what the child experiences himself; it promotes right reasoning and thinking, which are essential to solving the problems of life.

But the activity school is not exclusive to Germany. The progress in scientific psychology of the child and in experiments in laboratory schools has shown everywhere that the best type of school is the *école active*, the one that prepares children and adolescents for present-day life, both material and spiritual. If Western schools assign special importance, for instance, to carpentry, culture of the soil, or care of animals, it is not because they want to make all their children carpenters or farmers (as such practice has been objected to in Persia), but because these activities best develop manual skill and assurance, power of exact observation, contact with nature and knowledge of its laws and health, protection of creatures smaller than one's self, habits of perseverance, and utility of the first importance. Even Turkey, Persia's neighbour, has in her curriculum what is called "orientation," or knowledge of life, the purpose of which is to get the pupils' work arranged around attractive centres of interest.

It seems absolutely desirable for Persia to differentiate the curricula of the village and tribal schools and those of the town schools in the light of the differences of their environments. The village and tribal schools must have an integrated education that includes guidance in diet, clothing, shelter, and hygiene adapted to the possibilities of improvement of their own local conditions. Through the schools the parents and children must be taught to make a living and to co-operate with their neighbours, with the village, and with the community. On this principle the curriculum should give opportunity for changes to meet local needs. The villagers on the plateau must be taught how to build houses that are well-ventilated, well-lighted, and free from damp and from the smoke of their kitchens. They must be taught how to raise chickens and cultivate bees, how to care for their cows and sheep, how to prevent diseases, how to avoid creating stagnant ponds of water—breeding places for the anopheles mosquito, which abounds in many parts of the country. They must be taught that medical science

is more efficacious than written prayers, that pure water is the first essential of health, that medical advice must be sought in case of disease, and so on.

In the town schools on the elementary level, activities must be introduced on a larger scale in the first two or three grades. Creative and expressive arts; the care of animals, such as rabbits and lambs, the care of birds, such as parrots, pigeons, and sparrows, the care of fishes, and, above all, the care of plants and flowers in the school garden; school excursions and the collection of stones, plants, and insects; shop work in wood, clay, cardboard, and tin; sewing and cooking for girls—all these are activities that must be introduced into the elementary school curriculum. Songs need special attention on account of the attitude of society towards music, as mentioned in the third chapter. Music and songs are the best regulators of and stimuli to social plays and games; they bring a great deal of happiness to the child and must be officially introduced in the curriculum. The Kingdom of 'Irāq, which is an Islamic country, has prescribed from one to two periods of singing per day, and there is now no reason why singing should not be found in Persian schools. So far as the traditional elements of the curriculum are concerned, the content of the courses of study needs to be carefully analysed and revised in order to eliminate all that is dead, formal, and useless, while methods of instruction should be reformed in order to provide as much opportunity as possible for active learning and personal participation in its acquisition by the pupils.

In the secondary schools the most important feature that is lacking is the extra-curricular activities. These are the best remedies for most of those evils that were mentioned at the beginning of this chapter; they will dissipate those habits and attitudes which are the causes of social retardation. It is not by commanding a pupil to like manual work, to co-operate with others, to rely upon himself, that he will do so. The best way to have youth acquire initiative,

self-reliance, leadership, a spirit of co-operation, confidence in his own powers, and respect for handwork, is to provide those situations which, by their nature, call those active qualities into play, induce those tendencies to act which bring their own reward, provide opportunities to be eventually independent and aggressive in useful ways. If Persia has one thing to learn from English and American education, it is the adaptation of those processes which provide opportunities for the development of the virtues her youth needs. These processes include organizations for athletics, dramatics, public speaking, various clubs, school papers, orchestra, excursions, and student participation in government.

No doubt these activities occupy a part of the school time, and it might be necessary to lengthen the number of years of schooling or to reduce the time now devoted to the acquisition of knowledge and subjects that are in the nature of luxuries. But Persia would have to make her choice between educating youth crammed with knowledge useless to her, or educating youth whose store of information is somewhat lighter (for the same number of years of schooling), but who have learned how to live and how to help others to live.

As to the content of the present secondary school curriculum, it must be said that on the one hand there is a large part of the subject matter in the Science Section that is of no use (or at least of no value) to students who enter the Schools of Medicine, Engineering, or Agriculture, while on the other hand certain parts are not sufficiently developed. The same thing is true of the Letters Section. There should be a careful revision of the curriculum, and differentiation should be made for students of different abilities with different ends in view. This revision must aim at putting aside those topics which are only luxuries and are taught only because of tradition, in order to find room for the extra-curricular activities that are so very essential to the education of Persia's youth.

As for the methods of teaching, Persian teachers must

abandon the emphasis on memorization and cramming. They must realize that ability to memorize is only a tool and not an end in itself, that it is useful if it is put to the service of understanding and judgment. The pupils must use the materials themselves; they must be put in a position to understand, to think, to judge, and to criticize. They must be given occasion for self-expression, for asking questions at any moment. Their opinions must be given consideration in order to make them feel that as individuals they are worthy of respect. They must never be ridiculed or put to shame before their fellows. When they are punished, the teacher must make them understand that the punishment is not by caprice but by the community's will, formulated in some regulation. In the teaching of physical and natural sciences lies the key to the destruction of belief in Fate and superstitions, although there is no subject, which, if properly organized and taught in such a way as to stimulate thinking, will not contribute to the same end. But these sciences must not be memorized; the same methods must be pursued that have brought to the Western world its power and progress in manufactures, transportations, communications, finances, commerce, and morality. The inductive method is the only one worthy of displaying the power of man: first, accurate observation; second, the exact recording of the facts observed; third, the verification of those facts; and, finally, the discovery of the underlying principle or law. These steps can be followed in laboratories, in the classroom, or in the field. The Persian who encourages the proper utilization of a laboratory deserves much of his Fatherland.

3. Training of teachers. But laboratories must be manipulated, and curricula must be carried out by teachers. It was pointed out in the preceding chapter that there is no institution for training elementary school teachers. The fact that in the past whoever could read and write was considered able to teach, has caused the importance of this essential basis of a sound educational system to be neglected.

There is no statute on their service, tenure, promotion, and pension—except for a few who by chance could in 1923 meet the requirements of the Civil Service Law and were placed on its List; all those who have entered the teaching career since (and they form the majority) are appointed by yearly contracts, which, according to Article X of the law, cannot provide them with any of the advantages accorded to teachers on the Civil Service List. Their salaries are low; in some parts they equal those of janitors and in some parts they are lower than those of office servants. The minimum qualifications required are the Elementary School Certificate for teaching in the first four grades, the Certificate of the First Cycle of secondary schools for the fifth and sixth grades. All these factors have been responsible for filling elementary school positions with individuals who were unable to find other work in the country. The general belief is that the function of the teacher is to transmit the four R's, a function that can be fulfilled by any individual with the necessary knowledge.

Two Ministers of Education, the late Badir (Nasir-ud-Dawleh) and Tadayyun, realized the importance of teacher training for elementary schools. The first founded in 1919 the Normal School of Tihrah, which was turned into the Teachers College for training secondary school teachers; he also created an educational review and classes to train teachers in service. The second founded, in 1926, a number of evening Normal Classes and Normal Schools in the provincial seats of the country. A year later most of them had closed their doors because there were very few or no candidates. The prospect of engaging in the career of elementary school teaching did not appear attractive.

There was another cause for the failure of these institutions—the Normal Schools were on the secondary level and admitted holders of the Certificate of the First Cycle of the secondary schools, who are generally sixteen or seventeen years old. They knew that at the age of twenty they would

have to enter the Army for compulsory military service, that graduation from a Normal School would exempt them from only one year of service. They knew also that if they went to a secondary school, they could, on graduation, not only proceed to a higher school but also secure complete exemption from military service. Thus there was no reason for them to embark upon a career that provided no advantage and did not exempt them entirely from service in the Army.

The attitude of the country toward elementary education must change. Government and Parliament must realize that the function of teaching is not to transmit skills. This function is of small importance as compared with the real task, which is to *educate* the child by taking into consideration *his* interests, abilities, and capacities, by creating around him an environment that ensures his growth, by cultivating habits and attitudes that will be of crucial importance in his later life. They must understand that the child acquires habits at an early age and that when he is fourteen or fifteen years old, if he has had mediocre teachers, the best scholar cannot change his attitudes in the secondary school; they must remember the verse of Sa'di, who says (*Gulistān*, Chapter VII, Story 3) in this connection: "Whoever is not educated in *childhood*, happiness and success are taken from him in adult life."

They must admit that teachers, although they are not the sole instruments, are by far the most important instruments by means of which a Nation may control its future. They must understand that teachers are the determinant factors through whom sound fundamental ideas pervade, unite, and move a people. They must be convinced that Persia, full of gold and wealth and defended by a strong and powerful Army, is liable to those misfortunes that her history bears out if she does not have her children educated by trained teachers. They must be converted to the belief that good education of the youth (which can be given only by good teachers) will bring the country untold happiness, towards

the realization of which wealth and power of defence are only partial means.

When the country realizes the truth of these statements, it will put the profession of teaching in a position of highest honour and dignity; it will make the teaching career an attractive one for high-minded and ambitious students. In that case it is suggested that there be two kinds of normal schools: one for rural districts and tribes, the other for town schools. The first should be opened in the rural districts, admitting students who have gone through the First Cycle of secondary schools and should emphasize, as part of their professional training towards the study of education, the elements of practical agriculture and the rudiments of preventive medicine and hygiene. These teachers must be responsible not only for education of village pupils but also for leadership in the whole village and tribe. Such teachers must be the Ambassadors of Persian culture and of Western science. They must give advice and help both to the farmer, who knows nothing of the marvels of Science, and to the sick, who, on account of lack of physicians, have been led to believe that salvation resides in a prayer-roll easily obtainable in his mosque.

The normal schools for towns must provide professionalized subjects (subjects which the teachers will teach in the elementary school but which are studied from a broader point of view in order to give the teacher complete mastery and understanding of their educational significance), and, above all, the study of the child, the meaning of life and education, the methods and processes of teaching. The greatest emphasis should be put on workshop, laboratory work, and extra-curricular activities.

But the present elementary school teachers must not be forgotten. They must be encouraged to make up the deficiencies they have in both knowledge and professional ability. Remuneration should be given to those who pass certain examinations after attending summer classes or

evening courses in the cities. All other methods should be provided in as extensive and as varied ways as possible, such as educational pamphlets and reviews, incidental or regular free lectures, teachers' institutes for the improvement of teachers in service, and summer courses.

As the number of persons able to teach education is very limited, a measure similar to that recently taken by Mexico might be suggested: a "Cultural Mission," consisting of experienced teachers, might travel and stay a few weeks in each town to educate the teachers of the immediate locality.

Another step that is recommended is the education of a supervisory corps to help train the teachers in service. Thus far there have been only school inspectors who know how to show to the teacher their authority and superiority, but who cannot solve any of his technical problems.

As to the training of teachers for secondary schools, although higher prospects are available for students of the Teachers College, its curriculum does not seem to conform to the best modern principles of teacher training: it has no philosophy of education, no educational psychology, no history of education, no course on secondary education, no practice-teaching. It concentrates upon the particular branch the student chooses, and, in the third year only, is a course in Methodology given for two hours per week. It is suggested that the courses mentioned be introduced into the curriculum, and the College be transformed to an institution with a truly educational atmosphere of a practical value. Stress should also be put on extra-curricular activities, in order that the future teachers, besides being themselves trained for actual life, may become accustomed to the curriculum advocated for secondary schools.

The vast program here suggested can be carried out with the help of the students of education who have been sent and are being sent to Europe by the Government. They will begin to graduate within the next year, and it is proposed that they be sent for at least one semester to the United

States to become familiar with the characteristically American spirit of practicality and preparation for life, to see the working of extra-curricular activities, and to study the scientific movement in education, which they could hardly see in European institutions.

4. Books, equipment, and buildings. There is at present a dearth of good textbooks, books of reference for school purposes, and books on science. It was shown in the fourth chapter what the conditions of textbooks have been in the past and what steps the Ministry of Education has taken recently. Although the initiative of the Ministry in publishing textbooks is commendable, such a policy cannot possibly be pursued forever, and provisions should be made to allow publishers to print good standard books approved by some authoritative committee for their accuracy, their conformity to sound educational principles, and their physical appearance.

In a country where the teacher is not professionally trained, the textbook is of prime importance: it is at once the course of study and the method. In the words of Dr. Henry Suzzallo in the preface to the *Scientific Evolution of Textbooks*:⁴

The textbook is the most important of the teacher's tools. In determining the subject matter of the child's experience, it is more decisive in day-to-day affairs than is the course of study outlined by the school system. In determining teacher procedure the text is more influential from hour to hour than a manual of methods. In fact, the total series of textbooks in use by students and teachers are the real course of study and manual of teaching. This is not the usual theory, it is the actual fact.

When such a statement is true for the United States, with its four hundred normal schools and teachers colleges, it is true for Persia, where trained teachers are rare. Considering the importance of textbooks, it is suggested that authority be given to the Ministry of Education to see that

⁴ By Fuller, Florence D., p. iii (Boston, 1928).

nothing be published that perpetuates belief in Fate, superstitions, exclusive praise of clerical works, or subservience. In fact, Art. XIV of the Fundamental Law on Education provides that the Ministry must prevent the use of textbooks that are detrimental to morals and to the religion of students. The word "morals," properly interpreted, gives to the Ministry the right to see that textbooks do not propagate those ideas that result in the weaknesses and defects described in the first part of the present chapter, and it is the duty of the Ministry to set up the machinery to carry out this provision.

One great handicap for secondary and higher school students is the lack of adequate texts and reference books. Hours and hours are spent by teachers in dictating their courses word by word, and when the lessons or lectures are over, the students have no means of supplementing their notes or of doing any reading. Most schools have no library, and those that possess libraries have either collections of Persian books of poetry and literature or European books, which the student begins to understand only in the last year of the secondary schools. It is important that special attention be paid to the publication of textbooks for secondary and higher institutions, of books of reference, and, above all, of Persian books on biology, physics, chemistry, mathematics, agriculture, commerce, finance, and medicine.

As to equipment, it must be pointed out that besides the lack of libraries, the schools have few, if any, of the historical and geographical collections of stones, plants, and animals, and laboratories of natural and physical sciences that are essential for efficient teaching. Even the School of Medicine has no laboratory for anatomy. The Ministry has recently provided laboratories for secondary schools, but a good many of these laboratories have not yet been used on account of the lack of teachers who could properly manipulate them. It is of prime importance to realize that the teaching of science is useless unless it is accompanied by observation and

experimentation. Not only should equipment be supplied, but the teachers of sciences should be summoned to the capital or to the important cities for courses on the practical use of laboratories in science instruction.

Lastly, the question of school buildings deserves consideration. In the fifth chapter it was pointed out that the great majority of schools are housed in private rented dwellings, somewhat adapted to educational purposes. These houses often do not have rooms large enough for classes of thirty to fifty pupils, nor enough windows to let in light and air; in a word, they are lacking in elementary hygienic requirements for the health of the pupils. A great many of them have their rooms built around a court, in which it is impossible to carry out those physical exercises prescribed by the course of study, because the movements of one group of pupils will distract the attention of other groups studying in the classrooms. Auditoriums, home-rooms, and laboratories are, of course, out of the question.

There are people who believe that it is better to have schools conducted in barns than to have no school at all. Here the converse opinion is submitted, for it is believed that such instruction as is now given is not worth the sacrifice of the health of the child, that illiterate, sane, and healthy youth is preferable to anemic and feeble youth who knows the four R's and whose ambition is limited to securing some clerical work. In the last few years the Ministry of Education has constructed chiefly buildings for secondary schools. The low esteem in which elementary education is held is shown even in this policy. On the other hand, a number of proposals have been put forward by landowners and villagers that they are ready to build schoolhouses if the Ministry will maintain the schools.

Advantage must be taken of such offers, and the provincial councils of education, together with the town councils, should be encouraged and stimulated to provide schoolhouses for their localities. Men of wealth may be encouraged to

build and to give their names to schools. The councils might be permitted to borrow money to be repaid by local taxes and by the money now paid by the Government for rent.

D. SOME OF THE MORE IMPORTANT NEEDS

Besides the suggestions already made for the improvement of the present institutions and the creation of new ones, there are certain general needs of the country at large that make special demands upon education and that must be taken into consideration if the ideals discussed in the first part of this chapter are to be attained. Those needs can be grouped under three headings: political, social, and economic.

The Persian Electoral Law provides universal suffrage for men. Every man, upon reaching the age of twenty, may vote in the election of members of Parliament. In the absence of political parties in the rural districts, there is no party candidate, and after some names have been proposed a secret vote is taken, that is, the names of the elected are written down on pieces of paper, which are rolled up and placed in the ballot-box by the electors. Since the great majority of villagers and tribesmen are illiterate, the names are written down by someone in the locality who can write. Thus the vote loses its secret character, and it is not proved that the will of the elector is expressed. To ensure democracy, it is necessary to extend elementary education and give the mass of the people a tool through which they can write the names of their future deputies. It is partly for this purpose that Art. XIX of the Constitution and Arts. III, IV, and V of the Fundamental Law on Education of 1911 provide for compulsory education. Moreover, as the conditions of life are being improved, the country is being developed, and highways and railways are making intercourse easier, the need for compulsory education becomes more and more acute. The settlement of the tribes, which has been on the program of the cabinets during the

last five years, is another factor that points to the need of a system of elementary education spread throughout the country.

The obstacles in the way of attaining that objective seem to be of two kinds: the first arises from the difficulty of the Arabic script used in Persian; the second, from the lack of funds and trained teachers. There are twenty-eight Arabic letters and four Persian consonants not existing in Arabic but expressed in forms similar to the Arabic letters. These thirty-two letters are written differently, according to their place in the word: thus the student has to learn, not thirty-two, but about one hundred and twenty signs. But this difficulty is slight as compared with the absence of letters for short vowels; in order to read, one has either to guess or to know the words beforehand. For example, *gl* can be read *gul*, which means "rose," *gil*, which means "mud," or *gal*, which has no meaning in Persian, but in Turkish means "come." Still another fact that renders the writing of Persian difficult is that there are among those thirty-two letters six sets of letters which are all pronounced differently by the Arabs, but each set alike by the Persians. There are, for instance, four letters which sound like the English *z* in Persian, but which are written differently. When a word is pronounced, one cannot be sure of its spelling unless it is already known. All these reasons are responsible for assigning the following hours per week to the study of reading and spelling of Persian in the present curriculum:

Grades	I	II	III	IV	V	VI
Hours per Week	20	14	10	9	6	6

After six years the graduate knows little of the writing and spelling of the language, which otherwise is very easy, since it has no genders, no article, practically no cases, and no irregular verbs. It is proposed that the waste in time, money, and energy be compensated for by the gradual adoption of the Latin alphabet, which is known to all those who have

set foot in secondary schools. Such adoption will make it possible to cut the present number of hours in half, and would facilitate immensely the development of elementary education and permit the introduction of compulsory education in a relatively short time.

As to finance, it must be said that Persia is in the way of economic development, and the more her natural resources are developed, the more appropriations must be made from the general budget. From 1926 to 1930 the education budget increased three hundred per cent, and there is no reason why it should not continue to increase in the future, inasmuch as the present appropriation for education is only six and two-tenths per cent of the total Government budget; this amount is a small percentage compared to what the United States, for example, is spending—on an average, twenty-six and thirty-six hundredths per cent of the taxes collected.

Another source of revenue that has been advocated here is the local tax, which the town councils have legally the right to raise. The communities are always ready to pay for the education of their own children, and this readiness, combined with the financial encouragement of the Government, might constitute an important source of revenue for schools.

The third source is the religious endowments. It is estimated that the country has one billion Krans devoted to those endowments, the incomes from which are from forty to fifty million Krans. Of this sum only a very small fraction is actually being spent according to the wishes of the donors; the remainder is in the hands of the worldly-priests, and it is time that these funds were allotted by law to educational purposes. Thanks to the influence and power of the Government, to the decline of the prestige of the worldly-priests, this proposal is now feasible, and it seems that the majority of the members of Parliament favour such a project. Only tact and ability are needed to carry it out.

A conspicuous fact in the Persian political life of today is

the great number of foreigners in the service of the Government. There are Belgians in the Customs and Finance; Americans in the Railroad; French in Education, the Pasteur Institute, and the Wireless Telegraph Service; Germans in the Arsenal, Mines, and Bank. Their presence in Persia shows a lack of technical leaders. This has been so strongly felt that in the last few years, chiefly since 1928, students have been sent by the hundreds to Western universities. But there is one hidden cause that has prevented the development of leadership. It is not intended to repeat here what has been said elsewhere about the methods and curricula of secondary and higher institutions. But it is significant that in Government departments even intelligent citizens educated at home or abroad have not been entrusted with responsible work that calls for and creates leadership. As was shown earlier, the meaning and purpose of centralization are entirely misinterpreted: no authority is vested in the hands of able men; they are only tools in the service of their administrative superiors, and if they ever manifest opinions of their own, they may be suspended from service for a time with part salary. This fact was referred to in a fine speech in Parliament by Yāsāi, one of the leading deputies, on May 19, 1931. During the discussion of a bill on the re-engagement of eleven Belgians for the Customs administration, he said:

One of the problems on which all agree is that we must prepare all the necessary means for improvement and reform in the country. In my opinion one of the necessities which is the basis of all reforms is the preparation of leaders. If you will consider the situation, you will realize that it is not the present era that prepared Teymūrtāsh,⁵ Taqī Zādeh,⁶ Dāvar,⁷ and their like. These men were educated by the conditions existing at the beginning of the Revolutionary period. What is the way of educating leaders? If officials only work mechanically and are

⁵ Minister of the Court of Pahlavī.

⁶ Minister of Finance.

⁷ Minister of Justice.

not given the necessary authority, there will result a dearth of leaders in the future and the situation will be such that we shall be obliged to say, "We must engage foreigners to become our Ministers." The method that the Government has adopted will simply make sycophants of the officers. Officials must be entrusted with independence in their work in order that their ability may find scope and be exercised. As we see now it is only Mr. Taqī Zādeh who has allowed his officials to exercise some independence in the conduct of affairs and I hope this method will also be adopted in the other Ministries.⁸

Another cause for discouragement of leadership is the present Civil Service Law. It has kept the doors of Government departments firmly closed, protecting only those who by chance or by age met the requirements of the law at the date of its application. The amendment made in the Law of 1928 on Sending Students Abroad, mentioned in Chapter IV, does not satisfy the university graduates. Under existing conditions, a doctor of physics, an engineer, a doctor of medicine are unwilling to enter Government service with grade 3. They seek positions elsewhere. This is one cause of the lack of professional experts in Government departments discussed in part C of this chapter. It is suggested that holders of the *Licence* be admitted to the Civil Service with grade 5 and holders of Doctor's degrees with grade 6. This practice might be authorized by Parliament in limiting the number of graduates that each Ministry may appoint each year and also in limiting the number of years during which such favour is accorded to university graduates.

Lastly, it must be pointed out that Persia cannot continue indefinitely to educate her leaders in foreign universities, that already a number of Persian graduates with brilliant records are becoming available, that the foundation of a modern university must be laid in Tihṙān, that the money paid for scholarships in European universities will be gradually available as the students finish their studies, that this

⁸ *Īrān* (a leading daily paper of Tihṙān), May 20, 1931, p. 2.

money would practically suffice for the annual expenditures of a university adequate for the present needs of the country. According to a project prepared by the writer, the annual cost of maintaining a university to include a school of education, a school of medicine, and a school of engineering with a Persian staff, would not exceed 4,500,000 Krans when it is completed, while the Government alone (without the War Office) is spending now more than 4,000,000 Krans on scholarships abroad. The cost of buildings and laboratory equipment, as calculated with the best advice of eminent officials of Columbia University and the Rockefeller Foundation, reaches the sum of 7,000,000 Krans to be spent in Persia and 300,000 dollars to be spent abroad in the purchase of apparatus and instruments.

From the social point of view, one of the most important needs is the education of girls and women. The Persian child spends the greater part of his time with his mother. If he goes to school, it is only for five hours a day and from the age of seven. Because of the ignorance of women about health and child care, infant mortality is, unfortunately, great. On account of ignorance about education, the children who escape the claws of Death are not brought up with those qualities that Persian citizens should possess in order to attain their ideals. The salvation and progress of Persia necessitate a more extensive and better education of women. In 1928 there were 34,062 girls in all kinds of schools. This number is only twenty-two per cent of the total number of students in Persia. Now there is no reason for discrimination. The girls who are pupils in the schools of today are the true educators of citizens in the society of tomorrow. It would be useless to teach in schools principles that are contradicted in homes governed by ignorant mothers. On the other hand, a child well educated at home may be a good and useful citizen without further education in school. If this assertion is accepted, the logical sequence is that education of girls is more important than that of boys.

At present, what the girls learn in elementary schools is chiefly the four R's. Sewing, cooking, drawing, and hygiene are prescribed by the curriculum, but, owing to lack of teachers and equipment, cooking and hygiene are taught only through books. The same condition prevails in most secondary schools. It is proposed to found Normal Schools for training women teachers for elementary schools. Persia has now the necessary elements for such noble work. The graduate women coming from Europe, and those of the American High School of Tihṙān and the Normal School (for secondary school teachers) can be taught the practice of child care in the city crèche and private kindergartens, and the principles of teaching household arts. They may then be placed in charge of those Normal Schools. Moreover, there are Persian women who have been educated abroad or in the aforesaid schools and who have proved to be qualified mothers; they should be stimulated morally and financially to engage in social work, to organize conferences and clubs for less well informed mothers, to popularize the best methods used in the care of the child, to go to the homes of mothers who need help, and to demonstrate home economics practices in their own houses, to show how the child must be treated in order to develop independence, self-respect, and resourcefulness.

The second social need concerns the health of the country. Though much attention has been paid to this question in the last five years, as was mentioned in the second chapter, much remains to be done. Many parts of the country have no physicians. According to the *Journal of the American Medical Association* of August 16, 1930, Persia holds the lowest place among forty-one countries of the world, with 2.5 physicians per 100,000 inhabitants. The School of Medicine at Tihṙān graduates about twenty physicians each year, a number which is easily absorbed by the Government civil and military services. This condition has obliged the Ministry of Education to license whoever has had ten

years of practice in medicine and passes a summary examination. Nevertheless, the small towns and rural areas lack physicians. Factors that are extremely important in the health of the population are the water supply and the disposal of sewage. In towns water is generally carried through open canals to cisterns in the houses to be stored and used gradually; the same water goes also to the pools for washing purposes that every courtyard possesses. The water, in going through those canals, becomes contaminated, and many diseases and epidemics are the results. Of course, the well-to-do classes provide themselves with spring water, which is not contaminated, but the general masses suffer from the present system.

It is suggested that the School of Medicine be developed in order to provide fifty graduates each year instead of twenty; the estimate made for the Tih-rān university in the preceding pages was on that basis. As to the water supply and the disposal of sewage, it is submitted that the Town Councils borrow money and charge the installments to the people through special tax. In the past Persia has learned, when she was weak, through bitter experience that foreign loans were fraught with danger of interference, and the people have been hesitant to approve such loans; in fact, the present foreign debt of Persia is negligible. But at present conditions have changed, the country is organized, international financial co-operation has gained ground. Naturally, the construction of water pipes and reservoirs requires engineering which is provided for in the project mentioned above.

The third social need is sound spiritual leadership. Man, feeling his imperfections, is seeking to see where perfection lies. The universe calls on his spirit, and he wants to know his place in this universe. Here the problem of spiritual leadership comes in. At present, the students of religious colleges are floundering in their lessons; the clergy realizes its loss of prestige and influence; the religious colleges are utterly disorganized. It is time for the State to create centres for

educating those spiritual leaders in accordance with the ideals of the Nation and the exigencies of the twentieth century. The law on the Higher Council of Education of March, 1922, provides for the organization of a council of doctors of divinity and superintendents of religious colleges to put these institutions in order. It is suggested that a similar council be created to reform the religious colleges completely. Instead of having 321 colleges with 5,332 students, it seems preferable to select the best of them, some ten in number, to spend on them the funds that are now available for all, to give them broad-minded, learned professors, to prescribe for them a curriculum that contains among its courses Western psychology, sociology, philosophy, history of religions, together with Muhammadan theology. Entrance should be made dependent upon the attainment of a definite standard of preparation, and graduation should be based upon the satisfactory passing of examinations. A country like Persia, with thousands of years of religious traditions, cannot dispense with religious guidance, but such guidance should be enlightened and should be made to meet the needs and requirements of the time.

From the economic point of view, it must be pointed out that Persia will continue for many years to be chiefly an agricultural country. What the country needs most is to train experts in the scientific processes of modern agriculture: how to dry fruits, how to improve tobacco, how to use mineral fertilizers, how to take care of animals, how to prevent animal diseases (pest, plague), how to prevent plant and tree diseases, how to destroy locusts and obnoxious insects, which come from the Arabian desert, how to irrigate with artesian wells. Persia needs to increase its forests in order to improve the climate, to counteract aridity, and to supply the country with charcoal and wood. To this end dams need to be constructed on certain rivers, such as Kārūn (in Khūzistān) and Gurgānrūd (in Astarābād), to make hundreds of square miles of land available for forestry and cultivation.

Persia is eager to reduce two of her most important products, rice and opium—the first, because of malaria produced in the stagnant water necessary for its cultivation; the second, because it is used not only for medicinal purposes but also for illicit trade. For the sake of world welfare, she has consented to adopt important measures that have been the object of special interest to the League of Nations; in 1926 the League sent to Persia an Enquiry Commission, headed by Frederic A. Delano, to investigate the production of opium. The Report of the Commission to the League made a number of recommendations; some of these the Persian Government has agreed to carry out. In an effort, known as the “American plan,” to reduce production of opium and prevent its illicit trade, the Government has already established a monopoly over the industry. The reduction of the poppy plantations, the livelihood of thousands of peasants and merchants, means that substitute crops must be selected. According to plans prepared by experts, the substitutes must be chiefly cotton, silk, nuts, and fruits (to be dried). These require more irrigation, for they do not ripen until summer when the heat of the sun is great, whereas the poppy ripens in spring.

It is suggested that agricultural schools be opened in the most important centres, not on the higher, but on the secondary level. The tendency to establish the vocational schools on a university level in order to exempt the graduates from military service is unsound in practice because graduates of such schools rarely condescend actually to help the people in the fields. Some way must be found to solve the problem of military service and education: either the privileges granted to university graduates must be abolished or the graduates of vocational schools of the secondary level, who are badly needed for the regeneration of Persia, must also be exempt from the service. The new agricultural schools must be the centre of education for men who will be sent to assist the peasants and landowners. A system of extension service somewhat similar to the remarkable institu-

tion existing in the United States must be created. Such extension work will supply Persia with the adult education that she needs and will ultimately be the basis of her future prosperity.

[Together with these agricultural reforms, Persia must manufacture for herself a great deal of what she needs. A glance at the table of imports in 1929–1930, published by the official almanac *Pārs*,⁹ shows that during that year the imports in textiles and yarns into Persia and their values were as follows:

	<i>Value</i>
Cotton materials	166,878,000 Krans
Woollen materials	19,803,000 “
Cotton yarns	19,526,000 “
Mixed cotton and woollen materials . . .	15,266,000 “
Other kinds of yarns	2,316,000 “
Total	223,789,000 Krans

The imports listed in this table amounted to twenty-four per cent of the total value of all imports in the year 1929–1930 (917,890,000 Krans).

There is no reason why the country should not manufacture the raw materials (cotton and wool) that she now exports in large quantities. As has been mentioned elsewhere, there are already some factories for spinning and weaving, but they meet only a part of the needs. The measure recently taken by the Government to issue certificates for exports, in order to allow imports equal to the value exported, would result in encouraging home industries and introducing more factories. To meet the need of technical experts for the factories, it is proposed that a vocational school for textiles be created in Ispahān, the industrial and artistic city where a textile factory has been erected, in order to train assistant engineers and foremen in textile engineering,

⁹ Amīr-i Jāhid, *Sālnāmey-i Pārs*, p. 114 (Tihrah, 1931).

chemistry and textile coloring, textile design, cotton yarns, woollen and worsted yarns, and finishing. The men, educated theoretically in the school and at the same time co-operatively in the present factory, will be most useful both for the existing manufactories and for those which are sure to be opened in the near future. Moreover, a number of merchants who now hesitate to bring in machinery because of the lack of technical experts will have no more excuse.

The second important group of imports from foreign countries comprises sugar and tea, which amounted in 1929-1930 to about thirteen per cent of the total. The Government is taking measures to establish two sugar refineries in the vicinity of the capital. It is also making great efforts to increase the tea plantations, which have proved to be of excellent quality in the Caspian provinces.

In order to increase exports Persia, on account of her vastness and lack of cheap transportation, must concentrate upon goods that are of high value. Instead of cotton, wool, and rice, she should export silk and silk fabrics, artistic metal work, painted miniatures, preserved fruits, tea, tobacco, lamb skins, and so on. These last should be mainly the outcomes of the agricultural schools and their extension service which were proposed above. Carpets were not mentioned in the list, although, next to oil, they are the most important exports, because, as was pointed out in the first chapter, the Government has taken measures to encourage the making of the best kinds and realizes that they represent to the world a phase of Persia's culture.

Finally, Persia must develop her coal and oil mines. At present, owing to the cost of transportation and to the fact that the Anglo-Persian Oil Company, which has the concession of the southern oil fields, is not a Persian firm, a great part of the oil consumed in the country comes from Baku. There is oil in the northern provinces, and for lighting and fuel purposes Persia needs to work out some plan for its extraction. Coal also exists in all important centres, but because

the mines are worked by unscientific methods, it is expensive. The majority of people use wood for fuel, a practice that has impoverished the forests of the country. The step taken by the Government to work the Shimshak coal mines near Tihṛān must be actively pursued, and similar steps must be taken either by the Government or by private concerns to make the coal mines profitable in such important places as Ispahān, Māzandarān, Mash'had, and Tabrīz. The projected railway makes such action an absolute necessity. At the rate at which the railway is being constructed, it will take some ten years before the country possesses her first transcontinental line. It seems desirable that some foreign capital be introduced to hasten the construction and to pay back the instalments from the tax on sugar and tea or other sources that will be available when the country is developed by cheap transportation. For the highways, although great efforts are being made to increase and improve them, and although between thirty and forty millions of Krans are spent yearly on them, they are still unsatisfactory, chiefly in winter when rain and snow wash away the gravel roads. It appears that some more solid method of road construction must be found, which will provide roads not easily subject to damage by rainfall. All these projects require engineers, trained civil and mining engineers; and in the plan for a university mentioned in this chapter, the establishment of a school of engineering has been proposed that will give the country thirty engineers each year. This number will be in addition to scores of engineers who will be available from this year on, as they return from Western technical and professional schools, where they have been studying for the last five or six years.

In conclusion, it is pertinent to say that as one looks back on the history of Persia and her achievements in difficult times, and considers the recent successful efforts towards regeneration, one is bound to be optimistic about her future.

The outlook seems bright. The era of security and order created in the last decade, the preliminary preparations for a life compatible with this age accomplished by the present generation, will unquestionably bring prosperity and happiness to the country. Persia will then be able to contribute again to human civilization in Arts, Literature, Philosophy, and Science, as she has already done during her long history, and thus she will occupy once more a place of honour among the Nations of the world.

The suggestions submitted here are only proposals, in the light of experiences of the more advanced countries of old and new continents, towards the attainment of her noble ideals. They are by no means exclusive and categorical, for as Avicenna, the Persian scientist and philosopher of the eleventh century, said in a well-known quatrain:

Although my heart has travelled far the desert road,
 And hairs has split, with knowledge not so
 broad as one;
 And though within my heart a thousand suns
 have shone,
 I vainly strive to even find an atom's form.

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VITA

ISSA KHAN SADIQ was born in 1895 in Tihṙān, Persia, where he had his elementary and secondary education. In September, 1911, he was sent to France and entered the Teacher Training College of Versailles, from which he was graduated in 1914. Then he entered the *Sorbonne*, from which he obtained the *Licence ès Sciences* in 1918. He spent fourteen months at the University of Cambridge (England) as student and as Lecturer in Persian in 1916-1917. He went back to Persia in 1918 and for ten and one-half years occupied the following positions:

Teacher of French Language, Training College of Tihṙān
Principal of Cyrus Lycée; Tihṙān
Supervisor of Secondary and Higher Education
Provincial Director of Public Instruction of Gīlān
Director General of Public Education Department in the
Ministry of Education

Besides this educational career, he has been for some time Chief of Cabinet of the Ministry of Public Works and of the Ministry of Justice. He was Member of the Constituent Assembly in 1925, and Delegate of Persia at the conference of the World Federation of Education Associations at Geneva and at the World Conference on Adult Education at Cambridge, England, in 1929. He has published the following books in Persian:

Nine Lectures on the Art of Teaching, 1919.

Principles of Teaching Arithmetic and Solving Problems, 1923.

Practical Principles of Education, 1928.